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ARABIAN NIGHTS

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THE VICTORY SERIES FOR INDIAN STUDENTS NO. 9

THE
ARABIAN NIGHTS

ABRIDGED AND SIMPLIFIED

BY

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PREFACE

The present edition of the Arabian Nights consists of a selection of the stories of the Thousand and One Nights, simplified and in places abridged for Indian students. The original stories contain many repetitions and digressions which are apt to lessen the reader's interest and have therefore been omitted in the present edition. In simplifying the text the aim has been, while preserving the spirit of the original, to provide a series of interesting stories, which with the help of the notes given will be simple enough for a High School Indian student to follow without difficulty and at the same time will increase his knowledge of English idiom.

The notes at the end of the book contain also information on historical and several references in the text.

V. A. S. STOW.

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INTRODUCTION

The Arabian Nights' Entertainments, or The Thousand and One Nights, as they are sometimes called, are a collection of Eastern stories, the origin of which is unknown but which were probably gathered into their present form by an unknown Egyptian in the first half of the 13th century, though some would put the date later to the 16th century. Many of the stories had probably been current for several centuries and had been handed down orally from story-teller to story-teller before they were written down, and though they were first written down in Arabic and the customs and civilisation portrayed in them are chiefly Arabian of the period of the Arabian Caliphate, some of the stories had their origin in other countries especially in India and Persia, and several of them are similar to European folk-tales. The two tales, which are perhaps the best known, Aladdin and Ali Baba, are later additions to the original collection.

The Arabian Nights were unknown to Europe till they were translated by the French scholar, Galland, in the beginning of the 18th century, and most of them were so unlike anything previously known that they were at first supposed to be the invention of Galland and not a translation of an Arab book. When it was at last confirmed that Galland's work was really a translation, his example was followed by others, and various other translations appeared, of which that of Lane, published in 1810, is still considered by many judges the best. The stories of The Thousand and One Nights which are of numerous and various types, and of which only a few are widely known, are connected into one whole by the following tale:—

Many years ago there was a Persian king named Shariar. He belonged to the famous Sassanian dynasty which extended

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its power over nearly the whole of western Asia to the borders of India. This king had a Queen whom he loved dearly and who loved him in return. But one day, finding that his Queen no longer loved him and that she even hated him, he became so angry that he ordered his Grand Vizier to have her strangled. This vengeance did not, however, satisfy the king. Owing to the behaviour of his Queen he now hated the whole female sex so bitterly that he determined in future to kill any lady, whom he married, on the morning following the marriage. Having made this resolution he ordered his Grand Vizier to seek for him a wife. The Vizier had two daughters of whom the elder was named Sheherazade and the younger Dinarzade. While the latter was beautiful and accomplished, the former was not only remarkable for her beauty, wit, and learning, but she possessed a degree of courage beyond her sex. Moreover her memory was such that she never forgot anything that she read or heard. Learning of the king's resolve, Sheherazade one day said to her father, 'My father, I wish to put a stop to the cruel purposes of the Sultan, and I ask you therefore to marry me to him.' Hearing these words the Vizier thought that his daughter had lost her senses, but, finding that no argument could turn her from her purpose and thinking perhaps that she had some clever plan by which to save herself, he informed the Sultan that his daughter sought the honour of marrying him. The Sultan was as astonished as his Vizier had been, but he accepted the offer, adding that the Vizier must have no hope that his daughter would be spared death the day after her marriage. When the Vizier informed his daughter that the Sultan was willing to marry her, she was glad and thanked him for doing her such great kindness, and observing him to be much distressed, she consoled him by saying that so far from regretting her marriage with the Sultan he would, she hoped, rejoice over it for the remainder of his life.

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She now prepared herself to appear before the Sultan ; but before she went to the palace, she called her sister, Dinarzade, aside, and said, " I am in great want of your assistance, my dear sister, in a very important affair ; and I hope you will not refuse me. My father is going to conduct me to the palace to be married to the Sultan. Do not let this news alarm you, but attend rather to what I say. As soon as I shall have presented myself before the Sultan, I shall entreat him to allow you to sleep in a chamber close to ours. If I obtain this favour, as I expect, remember to awaken me to-morrow morning an hour before day-break, and address some such words as these to me : ' If you are not asleep, my sister, I beg of you, till the morning appears, to recount to me one of those delightful stories you know.' I will immediately begin to tell one ; and I am confident that by these means I shall free the kingdom from the consternation in which it is thrown by the cruel resolution of the Sultan." Dinarzade promised to do with pleasure what she required. The Sultan, when Sheherazade was presented to him, was charmed with her beauty, and readily agreed to her wish respecting Dinarzade, who, having awoke an hour before day, did not fail to do what her sister had ordered her. ' My dear sister ', she said, ' if you are not asleep, I entreat you, as it will soon be light, to relate to me one of those delightful tales you know. It will, alas, be the last time I shall receive that pleasure.'

Instead of returning any answer to her sister, Sheherazade addressed these words to the Sultan :—' Will your majesty permit me to indulge my sister in her request ? ' ' Gladly', replied he. Sheherazade then desired her sister to attend and, addressing herself to the Sultan, began to relate a story.

The story was unfinished by the time the Sultan had to rise and he was so interested with it and so anxious to hear the end

of it that he consented to spare her life to the next night. The next night an hour before day-break the story was completed and another begun which was left uncompleted, and the Sultan spared Sheherazade's life another day for the same reason as before. In this manner Sheherazade preserved her life for a thousand and one nights, and the Sultan had begun to repent of his vow to kill her. During the period she had been his wife she had borne him three sons, and when she had at last ended her tales, she kissed the ground before him and begged him to grant her one request. The Sultan said 'Request, thou shall receive,' and thereupon she sent for her three sons, and the nurses brought them. One of them walked, and one crawled, and one was at the breast. Then Sheherazade said, 'Sire,' these are thy children, and I request of thee that thou spare my life as a favour to these infants, for if thou slay me, they will be without a mother and none among women will rear them so well as I.' And thereupon the Sultan wept, and pressing his children to his bosom, said 'O Sheherazade, I pardoned thee before the coming of these children because I saw thee to be chaste and witty.' So Sheherazade was pardoned. By her bravery and wit she had saved the lives of countless innocent maidens, and there was rejoicing throughout the city when it was known that she was not to be slain.

A few of the tales told by Sheherazade during the thousand and one nights are related in the following pages.

THE ARABIAN NIGHTS

CHAPTER I

THE STORY OF THE MERCHANT AND THE GENIUS

There was formerly a merchant, who possessed great wealth in land, merchandise, and ready money. Having one day an affair of great importance to settle at a considerable distance from home, he mounted his horse, and with only a sort of cloak-bag behind him, in which he had put a few biscuits and dates, he began his journey. This provision was absolutely necessary as he was obliged to pass over a desert, where it was impossible to procure any kind of food. He arrived without any accident at the place of his destination ; and having finished his business he set out on his return.

On the fourth day of his journey, he felt himself so wearied by the sun and the heated surface of the earth, that he turned out of his path, in order to rest and refresh himself under some trees, which he saw at a distance. At the foot of a large walnut-tree he perceived a very transparent and cool fountain. He immediately alighted, and tying his horse to a branch of the tree, sat down on its bank, having first taken some biscuits and dates from his little store. While he was thus satisfying his hunger, he amused himself with throwing about the stones of the fruit with considerable force. When he had finished his frugal repast, he washed his hands, his face, and his feet, and repeated a prayer, like a good Mussalman. He had hardly made an end, and was still on his knees, when he saw a Genius, white with age, and of an enormous stature, advancing towards him, with a scimitar in his hand : as soon as he was close to him, he said, in a most terrible tone : ‘Get up, that I may kill thee with this scimitar, as thou hast caused the death of my son.’ He

accompanied these words with a dreadful yell. The merchant alarmed by the horrible figure of this monster, as well as by the words he heard, replied in trembling accents : ' Of what crime, my good lord, alas, can I have been guilty towards you to deserve the loss of life ? ' ' I have sworn to kill thee as thou hast slain my son.' ' What ! ' answered the merchant, ' how can I have slain him ? I do not know him, nor have I ever seen him.' ' Didst thou not,' replied the monster, ' on thine arrival here, sit down, and take some dates from thy wallet ; and, after eating them, didst thou not throw the stones about on all sides ? ' ' This is all true,' replied the merchant ; ' I do not deny it.' ' Well, then,' said the other, ' I tell thee thou hast killed my son ; for while thou wast throwing about the stones, my son passed by ; one of them struck him in the eye and caused his death, and thus hast thou slain my son.' ' Ah, sire, forgive me,' cried the merchant.) ' I have neither forgiveness nor mercy,' added the monster ; and is it not just that he who has inflicted death should suffer it ? ' At these words, he took the merchant in his arms, and having thrown him with his face on the ground, he lifted up his scimitar in order to strike off his head. When the merchant perceived that the Genius was about to execute his purpose, he cried aloud, ' One word more, I entreat you ; have the goodness to grant me a little delay : give me ouly time to go and take leave of my wife and children, and divide my estates among them, as I have not yet made my will ; and when I have done this, I promise to return to this spot, and submit myself entirely to your pleasure.' ' But if I grant you the respite you demand,' replied the Genius, ' I fear you will not return.' ' If my oath will assure you of it,' added the merchant, ' I swear that I will not fail to repair hither.' ' What length of time do you require ? ' said the Genius. ' It will take me a full year to arrange everything and enable me to bear with composure the loss of

life. I therefore promise you that you shall find me to-morrow twelve month, under these trees, waiting to deliver myself into your hands.' 'Take Heaven to witness of the promise thou hast made me,' said the other. 'Again I swear,' replied he; 'and you may rely on my oath.' On this, the Genius left him near the fountain and immediately disappeared.

The merchant, having recovered from his fright, mounted his horse, and continued his journey. When he arrived home, his wife and family received him with signs of the greatest joy; but instead of returning their embraces, he wept so bitterly that they supposed something very extraordinary had happened. His wife inquired the cause of his tears and of that grief which appeared so violent. 'Alas!' he said how should I feel other than sad, when I have only a year to live?' He then related to them what had passed, and that he had given his word to return at the end of a year to receive his death.

When they heard this melancholy tale, they were in despair. The wife uttered the most lamentable groans, tearing her hair, and beating her breast; the children made the house resound with their grief; while the father, overcome by affection, mingled his tears with theirs.

The year soon passed away and he was compelled to depart. He took in his wallet the garment he wished to be buried in; but when he attempted to take leave of his wife and children, his grief quite overcame him. But he snatched himself away from them and set out. He arrived at the destined spot, on the very day he had promised. He got off his horse and seating himself by the side of the fountain, he awaited the arrival of the Genius.

While he was kept in this cruel suspense, there appeared an old man leading a hind, who came near to him. Having saluted each other, the old man said, 'May I ask of you, brother, what brought

you to this desert place, which is so full of evil Genii that there is no safety? From the appearance of these trees, one might suppose it was inhabited; but it is, in fact, a solitude, where it is dangerous to stay long.'

The merchant satisfied the old man's curiosity, and related his adventure. He listened with astonishment to the account and, having heard it, he said, 'Surely nothing in the world can be more surprising! and you have kept your oath inviolable! In truth, I should like to be a witness to your interview with the Genius.' Having said this, he sat down near the merchant, and while they were talking, another old man, followed by two black dogs, came in sight. As soon as he was near enough, he saluted them, and inquired the reason of their stay in that place. The first old man related the adventure of the merchant exactly as he had told it; and added that this was the appointed day, and that he was therefore determined to remain, in order to see the event.

The second old man, thinking it also very curious, resolved to do the same; and sitting down, joined in the conversation. He had hardly done so, when a third arrived, and addressing himself to the other two, asked why the merchant, who was with them, appeared so melancholy. They related the cause, which seemed to him so wonderful, that he also resolved to be a witness of what passed between the Genius and the merchant. He therefore sat down with them for this purpose.

Soon they perceived towards the plain a thick vapour, like a column of dust raised by the wind. This vapour approached them, and then it suddenly disappeared, and they saw the Genius, who, without noticing them, went towards the merchant with his scimitar in his hand; and taking him by the arm, 'Get up,' said 'that I may kill thee, as thou hast slain my son.' Both the

merchant and the three old men were struck with terror ; they began to weep and fill the air with their lamentations.

When the old man, who conducted the hind, saw the Genius by hold of the merchant, and prepare to murder him without mercy, he threw himself at the monster's feet, and kissing them, said, ' Prince of the Genii, I humbly entreat you to suspend your rage, and do me the favour to listen to me. I wish to relate my own history, and that of the hind which you see ; and if you find it more wonderful and surprising than the adventure of this merchant, whose life you wish to take, may I not hope that you will at least remit a third part of the punishment of this unfortunate man ?' After meditating sometime, the Genius answered ' Well, then, I agree to it.'

THE HISTORY OF THE FIRST OLD MAN AND THE HIND.

' I am now going,' said he, ' to begin my tale, and I request your attention. The hind, whom you see here, is my cousin ; nay, more, she is my wife. When I married her, she was only twelve years old, and she ought, therefore, not only to look upon me as her relation and husband, but even as her father.'

We lived together thirty years without having any children ; his, however, did not lessen my kindness and regard. Still my desire of offspring was so great, that for this purpose, and for this only, I purchased a female slave, who had a son of great promise. Soon after my wife became infected with jealousy, and consequently took a great aversion to both mother and child ; yet he so well concealed her sentiments that I became acquainted with them, alas, too late.

In the meantime my son grew up, and he was about ten years old when I was obliged to make a journey. I recommended both the slave and the child to my wife before my departure, as I had a distrust of her ; and prayed her to take great care of them dur-

ing my absence, which would net be less than a year. During this time, she endeavoured to satisfy her hatred. She applied herself to the study of magic; and when she was sufficiently skilled in that diabolical art she changed my son into a calf and the slave into a cow, and sent them both to my steward crying that she had just bought them.

Immediately on my return, I inquired after my child and his mother. 'Your slave is dead,' said she, 'and it is now more than two months since I have beheld your son; nor do I know what is become of him.' I was sensibly affected at the death of the slave; but as my son had only disappeared, I flattered myself that he would soon be found. Eight months, however, passed and he did not return; nor could I learn any tidings of him. In order to celebrate the festival of the great Buiram, which was approaching, I ordered my steward to bring me the fattest cow I possessed for a sacrifice. He obeyed my commands, and the cow he brought me was my own slave, the unfortunate mother of my son. Having bound her, I was about to make the sacrifice, when at the very instant she lowed most sorrowfully, and the tears even fell from her eyes. This seemed to me so extraordinary that I could not but feel compassion for her, and was unable to give the fatal blow. I therefore delivered the knife in the hands of my steward. 'Take it,' I cried, 'and make the sacrifice yourself, the lamentations and tears of the animal have overcome me. If you have a very fat calf, bring it in her place.' I did not inquire what he did with the cow, but he had not been gone long before I saw a remarkably fine calf brought. Although I was ignorant that this calf was my own son, yet I felt a sensation of pity arise in my breast at first sight. As soon also as he perceived me, he made so great an effort to come to me that he broke his cord. He lay down at my feet, with his head on the ground, as if he endeavoured to excite my compassion, and dissuade me from takin

this life striving in this manner to make me comprehend that he was my son.

I was still more surprised and affected by this action than I had been by the tears of the cow. I felt a kind of tender pity, which interested me much for him. 'Go back,' I cried, 'and take all possible care of this calf, and in its place bring another directly.'

By wife hated my son too much to suffer him to remain in safety; and she continued to demand his sacrifice so obstinately, that I was compelled to yield. I bound the calf, and taking the fatal knife, was going to bury it in the throat of my son, when he turned his eyes, filled with tears, so persuasively upon me, that I had no power to carry out my intention. The knife fell from my hand, and I told my wife I was determined to have another calf.

The next morning my steward desired to speak with me in private. 'I am come', said he, 'to give you some information, which, I trust, will afford you pleasure. I have a daughter, who has some little knowledge of magic; and as I was bringing the calf back yesterday, which you were unwilling to sacrifice, I observed that she smiled at seeing it, and the next moment began to weep. I inquired of her the cause of these two contrary emotions. "My dear father", she answered, "that calf, which you bring back, is the son of our master; I smiled with joy at seeing him still alive, and wept at the recollection of his mother, who was yesterday sacrificed in the shape of a cow. These two changes have been contrived by the enchantments of our master's wife, who hated both the mother and the child." Imagine, O Genius, my surprise at hearing these words: I immediately set out with my steward, to speak to his daughter myself. On my arrival, I went first to the stable, where my son had been placed; he could not return my caresses, but he received them in a way which convinced me that he was really my son.'

When the daughter of the steward made her appearance, I asked her if she could restore him to his former shape. 'Yes,' replied she 'I can, but only on two conditions; that you bestow him upon me for my husband, and secondly, that I may be permitted to punish her who changed him into a calf.' 'To the first,' I replied, 'I agree with all my heart; I will do still more, I will give you, for your own separate use, a considerable sum of money, independent of what I destined for my son. In short, you shall perceive how I can acknowledge the important service you do me. I agree also to that which regards my wife; a person who has been capable of so criminal an action is worthy of punishment. I abandon her to you, do what you please with her; I only, entreat you to spare her life.' 'I will treat her,' then she said 'in the same manner as she has treated your son.' To these conditions I agreed. The damsel then took a vessel full of water, and pronouncing over it some words I did not understand, she thus addressed herself to the calf: 'O calf, if thou hast been created by the all-powerful Sovereign of the world, as thou now appearest, retain that form; but if thou art a man, and hast been changed by enchantment into a calf, resume, by permission of thy divine Creator, thy natural figure!' In saying this, she threw the water over him, and he instantly regained his own form.

'My child! my dear child,' I immediately exclaimed, and embraced him with a joy I could not restrain; 'it is the Almighty who hath sent this damsel to us, to destroy the horrible charm with which you were surrounded, and to avenge the evil which has been done to you and your mother. I am sure your gratitude will induce you to accept her for a wife, as I have already promised for you.' He joyfully consented to marry the damsel; but before they were united she changed my wife into this hind, which you see here. I wished her to have this form in preference to any other more unpleasant, that we might see her, without repugnance, in our family.

Since this, my son has become a widower, and is now travelling. Many years have passed since I have heard anything of him; I have therefore now set out with a view to gain some information; and as I did not like to trust my wife to the care of anyone during my search, I thought proper to carry her along with me. This is the history of myself and this hind: can anything be more wonderful?' 'I agree with you', said the Genius, 'and, in consequence, I grant a third of my pardon to this merchant.' As soon as the first old man had finished his history, the second, who led the two black dogs, said to the Genius, 'I will relate to you what has happened to me and these two dogs which you see; and I am sure you will find my history still more astonishing than that which you have heard. But, when I have told it will you grant to this merchant another third of his pardon?' 'Yes,' answered the Genius, 'provided your history surpasses that of the hind.' This being settled, the second old man began as follows:--

THE HISTORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS

Great Prince of the Genii, you must know that these two black dogs, which you see here, and myself are three brothers. Our father left us, when he died, one thousand sequins each. With this sum we all embarked on the same profession namely, that of merchants. Soon after my eldest brother, who is now one of these dogs, resolved to travel, and carry on his business in foreign countries. With this view he sold all his goods, and bought such other sorts of merchandise as were adapted to the different countries he proposed visiting.

He set out, and was absent a whole year. At the end of this time he returned penniless and I gave him a thousand sequins with which to start business again.

Some time after this, my second brother, who is the other of these black dogs, wished also to dispose of his property. Both

his elder brother and myself tried everything in our power to dissuade him from it, but in vain. He sold all, and with the money he bought such merchandise as he wished for his journey. He took his departure, and joined a caravan. At the end of year he also returned in the same condition as his brother had done. I furnished him with clothes; and as I had gained another thousand sequins, I gave them to him. He directly bought a shop, and continued to exercise his business.

One day both my brothers came to me, and proposed that I should make a voyage with them, for the purpose of traffic. I at once rejected the scheme, but they returned, however, so often to the subject, that, after five years, I at length yielded.

When it became necessary to prepare for the voyage, and we were consulting on the sort of merchandise to be bought, I discovered that they had consumed their capital, and that nothing remained of the thousand sequins I had given to each. I did not however, reproach them; on the contrary as my capital was increased to six thousand sequins, I divided the half with them, and said, 'We must, my brothers, risk only three thousand sequins and endeavour to conceal the other in some secure place. I will give one thousand sequins to each, and keep one myself; and I will conceal the other three thousand in a corner of my house.' We purchased our goods, and sailed to a foreign country, where we had a most advantageous sale for our merchandise. I in particular, sold mine so well, that I gained ten for one. We then purchased the produce of that country, in order to traffic with it in our own.

About the time that we were ready to embark on our return I accidentally met on the sea shore a female, of a very fine figure, but poorly dressed. She accosted me by kissing my hand, and entreated me most earnestly to permit her to go with me, and to take her for my wife. I at length agreed, and, after I had married her in due form, she embarked with me, and we set sail.

During our voyage, I found my wife possessed of so many good qualities, that I loved her every day more and more. In the meantime, my two brothers, who had not traded so advantageously as myself, and who were jealous of my prosperity, began to feel exceedingly envious. They even went so far as to conspire against my life ; for one night, while my wife and I were asleep, they threw us into the sea.

My wife proved to be a fairy, and I had hardly fallen into the water before she took me up, and transported me to an island. As soon as it was day, the fairy thus addressed me :--

' You acted most generously, and I am therefore delighted in finding an occasion of showing my gratitude : but I am enraged against your brothers, and I must punish them.' She then transported me in an instant from the island where we were to the top of my own house, and then disappeared. I descended, opened the doors, and dug up the three thousand sequins which I had hidden. I afterwards repaired to my shop, opened it, and received the congratulations of the merchants in the neighbourhood on my arrival. When I entered my house I perceived these two black dogs, which came towards me with a submissive air. I could not imagine what this meant, but the fairy, who soon appeared, satisfied my curiosity. ' My dear husband,' said she, ' they are your brothers.' My blood ran cold on hearing this and I enquired by what power they had been transformed into that state. ' It is I ', replied the fairy, ' who have done it ; at least it is one of my sisters, to whom I gave the commission, and she has also sunk their ship ; you will lose the merchandise it contained, but I shall recompense you in some other way ; as to your brothers, I have condemned them to remain under this form for ten years, as a punishment for their perfidy.' Then informing me where I might hear of her, she disappeared.

The ten years are now completed, and I am travelling in search of her. As I was passing this way I met this merchant and the good old man, who is leading his hind, and here I stayed. This, O Prince of the Genii, is my history ; does it not appear to you of a most extraordinary nature ? ' ' Yes ', replied the Genius, ' I confess it is most wonderful, and therefore I remit the second third of the merchant's punishment.'

When the second old man had finished his story, the third began by asking the Genius, as the others had done, if he would forgive the other third of the merchant's crime, provided his history surpassed the other two in the strangeness and uncommonness of its events : the Genius repeated his former promise.

The third old man related his history to the Genius, and it was so much beyond the others, from the variety of wonderful adventures it contained, that the Genius was astonished. He had no sooner heard the conclusion then he said, ' I grant you the remaining third part of the merchant's pardon ; and he ought to be infinitely obliged to you all for having freed him from his dangerous situation by the relation of your adventures ; for without your aid he would not now have been in this world.' Having said this, he disappeared, to the great joy of the whole party and the merchant returned home to his wife and children and spent the remainder of his days with them in tranquillity.

CHAPTER II.

THE HISTORY OF THE FISHERMAN

There was formerly an aged fisherman who was so poor that he could barely obtain food for himself, his wife, and three children, of which his family consisted. He went out early every morning to his employment, and he had made a rule never to cast his nets above four times a day.

One morning he set out before the moon had disappeared. When he had got to the sea-shore, he undressed himself, and threw his nets. The first time he drew to land the carcase of an ass, the second a large basket filled with sand, the third only stones and dirt, the fourth a vase of yellow copper, which seemed, from its weight, to be filled with something ; and he observed that it was shut up and fastened with lead, on which there was the impression of a seal. 'I will sell this' said he, with joy, 'and with the money I shall get for it I will purchase a measure of corn.'

He examined the vase on all sides ; he shook it, in order to discover whether its contents would rattle. He could hear nothing ; and this, together with the impression of the seal on the lead, made him think it was filled with something valuable. In order to find this out, he took his knife, and got it open without much difficulty. He turned the top downwards, and was much surprised to find nothing come out ; he then set it down before him, and while he was attentively observing it, there issued from it so thick a smoke that he was obliged to step back a few paces. This smoke, by degrees, rose almost to the clouds, and spread like a thick fog. The fisherman, as may easily be imagined, was a good deal surprised at this sight. (When the

smoke had all come out from the vase, it again collected itself, and became a solid body, and then took the shape of a Genius, twice as large as any of the giants. At the appearance of so enormous a monster, the fisherman wished to run away, but his fears were so great that he was unable to move. Then the Genius spoke as follows:—‘I am one of those spirits who rebelled against the sovereignty of Heaven and as a punishment I was shut up in this vase. At first I swore that I would richly reward any one who delivered me, but no deliverer came and I remained a prisoner many centuries. Enraged at last to be so long a prisoner, I swore that I would, without mercy, kill whoever should in future release me, and that the only favour I would grant him should be to choose what manner of death he pleased. Since, therefore, thou hast come here to-day, and hast delivered me, fix upon whatever kind of death thou wilt.’

But necessity is the spur to invention; and the fisherman thought of a stratagem. ‘Since then,’ said he, ‘I cannot escape death, before I choose the sort of death, answer truly a question I am going to put to you.’ The Genius then said to the fisherman, ‘Ask what thou wilt, and make haste.’

The Genius had no sooner promised to speak the truth than the fisherman said to him, ‘I wish to know whether you really were in that vase, dare you swear it by the Great Prophet?’ ‘Yes’, answered the Genius, ‘I swear by the Great Prophet that I most certainly was.’ ‘In truth,’ replied the fisherman, ‘I cannot believe you. I shall not believe you unless I see you in the vase.’

Immediately the form of the Genius began to change into smoke, and extended itself, as before, over both the shore and the sea; and then collecting itself, began to enter the vase, and continued to do so, in a slow and equal manner, till nothing remained without. A voice immediately issued forth, saying,

'Now then, thou incredulous fisherman, dost thou believe me now I am in the vase?' But instead of answering the Genius, he immediately took the leaden cover and put it on the vase. 'Genius,' he cried, 'you are too treacherous for me to trust you,' 'I should deserve to lose my life if I had the imprudence to put it in your power a second time by letting you out.' You would most likely treat me as a king treated Duban the physician. Listen, and I will tell you the story.'

THE HISTORY OF THE GREAT KING AND DUBAN THE PHYSICIAN.

There was once a king in Persia who was sorely afflicted with a leprosy, and physicians had unsuccessfully tried every remedy they were acquainted with, when a very ingenious physician, called Duban, arrived at the court.

As soon as he was informed of the king's illness, and that the physicians had given him up, he dressed himself as neatly as possible, and obtained permission to be presented to the king. 'Sire,' said he, 'I know that all the physicians who have attended your majesty have been unable to remove your leprosy, but, if you will do me the honour to accept my services, I will promise to cure you without either internal doses or outward applications.' The king, pleased with this proposition, replied, 'If you are really so skilful as you pretend, I will reward you richly.'

Duban returned to his house, and made a sort of bat, with a hollow in the handle, to admit the drug he meant to use; that being done, he also prepared a sort of round ball, and the following day he presented himself before the king, and prostrating himself at his feet, kissed the ground.

Duban than arose, and, having made a profound reverence, told the king that he must ride on horseback to the place where he was accustomed to play at ball. The king did as he was desired

and when he had reached the place, the physician approached him, and, putting into his hand the bat which he had prepared, 'Sire,' said he, 'exercise yourself with striking that ball about with this bat till you find yourself in a profuse perspiration. When the remedy I have enclosed in its handle is warmed by your hand, it will penetrate through your whole body ; you may then leave off, for the drug will have taken effect. When you return to your palace, get into a warm bath, and be well rubbed and washed ; then go to bed, and to-morrow you will be quite cured.' The king did as he was bid, and, when he arose the next morning, he perceived with equal surprise and joy that his leprosy was entirely cured, and that his body was as clear as if he had never been attacked by that malady.

He summoned the physician and bestowed on him a reward of two thousand sequins, and in addition treated him with other signs of favour.

Now the king had a Grand Vizier, who was avaricious, envious, and by nature capable of every species of crime. He observed, with envy, the presents which had been bestowed upon the physician, whose great reputation he was determined to lessen and destroy in the mind of the king. To accomplish this, he went to him, and said in private that he had some intelligence of the greatest importance to communicate. The king asked him what it was. 'Sire,' replied he, 'it is very dangerous for a monarch to place any confidence in a man of whose fidelity he is not assured. In loading the physician Duban with your favours, and bestowing all this kindness and regard upon him, you know not but he may be a traitor, who has introduced himself to the court in order to assassinate you.'

At first the king refused to believe that the Vizier's report was true, but the Vizier was a man of much cunning, and at length he persuaded the king that the physician aimed at killing him. He

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said, 'I well know that the physician is a spy, sent by your enemies to attempt your majesty's life. He has cured you, you say, but who can tell that? He has perhaps only cured you in appearance, and not really, and who can tell whether this remedy, in the end, will not produce the most pernicious effects?' The king believed these words and, summoning the physician, said to him, 'I have been well informed that you are a spy, and that you have come to my court in order to take away my life, but, to prevent that, I will deprive you of yours.'

The physician swore to the king that he was innocent, as he really was, but seeing that the king was merciless he said. 'Since your majesty will not revoke the order for my death, I entreat you at least to give me leave to return home to arrange my funeral, take a last farewell of my family, bestow some charity, and leave my books to those who will know how to make a good use of them. There is one of them which I wish to present to your majesty. It is a very rare and curious work, and worthy of being kept even in your treasury with the greatest care.' 'What book can there be?', replied the king, 'so valuable as you mention?' 'Sire', answered the physician, 'it contains things of the most curious nature, and one of the principal is that when my head is struck off, if your majesty will take the trouble to open the book at the sixth leaf, and read the third line on the left-hand side page, my head will answer every question you wish to ask.' The king was so desirous of seeing such a wonderful thing that he put off his death till the next day, and sent him home under a strong guard.

The physician then arranged all his affairs, and, returning to the king's court, advanced to the foot of the throne with a very large volume in his hand. He then placed it on a vase, and unfolded the cover in which the book was wrapped, and, in presenting it, he thus addressed the king:—'If it be your

pleasure, sire, receive this book, and as soon as my head shall be struck off, order one of your officers to place it on the vase upon the cover of the book ; as soon as it is there, the blood will cease to flow : then open the book, and my head shall answer all your questions.'

The head was so adroitly cut off that it fell into the vase, and it had hardly been on the cover an instant before the blood stopped. Then, to the astonishment of the king and all the spectators, it opened its eyes, and said, ' Will your majesty now open the book ? ' The king did so, and, finding that the first leaf stuck to the second, he put his finger to his mouth, and moistened it, in order to turn it over more easily. He went on doing so till he came to the sixth page. ' Physician,' said he to the head, ' there is no writing.' ' Turn over, then a few more leaves,' replied the head. The king continued turning them over, still putting his finger frequently to his mouth, till the poison, in which each leaf had been dipped, began to produce its effect. The prince then felt himself suddenly agitated in a most extraordinary manner, his sight failed him, and he fell at the foot of the throne in the greatest convulsions.

When the physician Duban, or rather his head, saw that the poison had taken effect, and that the king had only a few minutes to live, ' Tyrant ! ' he exclaimed, ' behold how those princes are treated who abuse their power and sacrifice the innocent.' The head no sooner repeated these words than the king died, and, at the same time, the small portion of life that remained in the head itself expired.

As soon as the fisherman had finished the history of the Greek king and the physician Duban, he said to the Genius, whom he still kept confined in the vase, ' The king slew the physician notwithstanding the services he had received from him, and you wished to kill me, though I had set you at liberty. I

will cast you back into the sea.' Then the Genius awoke that he would shew the fisherman how to become very rich if he would release him. At length the fisherman consented and opened the vase again. Then the Genius said, 'Take your nets and follow me.' They passed by the city and went over the top of a mountain, from whence they descended into a vast plain, which led them to a pond, situated between four small hills.

When they arrived on the borders of the pond, the Genius said to the fisherman, 'Throw your nets, and catch fish.' The fisherman did not doubt that he should take some, for he saw a great quantity in the pond, but how great was his surprise at finding them of four different colours—white, red, blue, and yellow. He threw his nets and caught four, one of each colour. 'Carry these fish to the palace,' said the Genius, 'and present them to the Sultan, and he will give you more money than you ever handled in all your life. You may come every day and fish in this pond, but beware of casting your nets more than once each day; if you act otherwise, some evil will befall you, therefore take care. This is my advice, and if you follow it exactly you will do well.'

Having said this, he struck his foot against the ground, which opened, and he sank into the opening and disappeared, whereupon the earth closed as before.

The fisherman resolved to observe the advice and instructions of the Genius in every point, and take care never to throw his nets a second time. He went directly and presented his fish at the Sultan's palace.

The Sultan was surprised when he saw the four fish brought him by the fisherman. He took them one by one, and observed them most attentively; and after admiring them a long time, he said to his first Vizier, 'Take these fish and carry them to the

cook which the Emperor of the Greeks sent me and give the fisherman four hundred pieces of gold.'

As soon as the cook had cleaned the fish which the Vizier had brought, she put them in a vessel, with some oil, over the fire to fry. When she thought they were sufficiently done on one side, she turned them. She had hardly done so when, wonderful to relate, the wall of the kitchen appeared to separate, and a beautiful and majestic young damsel came out of the opening. She was dressed in a satin robe, embroidered with flowers after the Egyptian manner, and adorned with earrings and a necklace of large pearls, and gold bracelets set with rubies ; she held a rod of myrtle in her hand. Approaching the vessel, to the great astonishment of the cook, who remained motionless at the sight, and striking one of the fish with her rod, she said, ' Fish, fish; art thou doing thy duty ? ' The fish answering not a word, she again repeated it, when the four fish all raised themselves up, and said very distinctly, ' Yes, yes, if you reckon, we reckon ; if you pay your debts, we pay ours ; if you fly, we conquer, and are content.' As soon as they had spoken these words, the damsel overturned the vessel, and went back through the wall, which immediately closed up, and was in the same state as before.

This strange occurrence was reported to the Sultan, who ordered the fisherman to bring four more fish as before. The fisherman, remembering the warning of the Genins, said that he could not bring any more till the next day. The next day he went and brought four more fish, and the Sultan began to cook them as the cook had done. The same events happened, except that instead of the lady a black slave appeared and overturned the fish.

The Sultan resolved to find out this mystery. He summoned the fisherman and bade him show him the pond where he had caught the fish.

They ascended the mountain, and, in going down on the other side, they were much surprised by the appearance of a large plain, which no one had ever before remarked. They at length arrived at the pond, which they found situated exactly among four hills, as the fisherman had reported. Having camped there that night, the next day the Sultan set out alone. He bent his course towards one of the small hills, which he ascended without much difficulty ; and the descent on the other side was still easier. He then pursued his way over a plain, till the sun rose. He now perceived, in the distance before him, a large building, the sight of which filled him with joy, from the hope of being able to gain some intelligence of what he wished to know. When he came near, he remarked that it was a magnificent palace, or rather a strong castle, built with polished black marble and covered with fine steel, so bright that it was like a mirror. He knocked many times on the folding doors but no one appeared. At last he entered, but, though the castle was furnished with every luxury and beauty he could not discover a living creature.

The Sultan continued walking a long time from one apartment to another, where everything was grand and magnificent. At length, being rather fatigued, he sat down in an open room, which looked into the garden. Here he meditated upon all he had seen, or might yet see, and was reflecting on the different objects, when suddenly a plaintive voice, accompanied by the most heart-rending cries, struck his ear. He listened attentively and distinctly heard these melancholy words :—‘ O fortune, thou hast not suffered me long to enjoy my happy lot, but hast rendered me the most wretched of men ; cease, I entreat thee, thus to persecute me, and, by a speedy death, put an end to my sufferings. Alas ! is it possible I can still exist, after all the torments I have suffered ? ’

The Sultan, much affected by these piteous complaints, immediately got up, and went towards the spot whence they issued. He came to the entrance of a large hill ; he drew the door curtain aside, and saw a young man seated upon a sort of throne, raised a little from the ground. He appeared well-made, and was very richly dressed, but deep sorrow was impressed on his countenance. The Sultan approached, and saluted him. The young man returned the compliment by bending his head very low, but did not rise. 'I am sure, sir,' said he to the Sultan, 'I ought to get up to receive you, and show you all possible respect, but a most powerful reason prevents me ; you will not therefore, I trust, take it ill.'

The Sultan, pitying his plight, requested him to relate the cause of his trouble. 'Alas, my lord,' answered the youth, 'can I be otherwise than afflicted, or can these eyes ever cease from shedding tears ?' At these words, he lifted up his robe, and the Sultan perceived he was a man only to his waist, and that from thence to his feet he was changed into black marble.

He then informed the king that he was the Sultan of the Black Isles, and had been changed into this state by his wife, who was a sorceress and had punished him in this manner because he had tried to kill a black slave with whom she had fallen in love. She had saved the slave's life, but he had injured him so severely that he could neither move nor speak, and he lay in a palace which she had built for him and where she visited him daily. 'In addition to this,' said the young man 'she destroyed my capital, she laid waste the palaces, public places, and markets, turned the whole place into a pond, and rendered the country, as you may perceive, quite a desert. The four sorts of fish which are in the pond are four different classes of inhabitants, who professed different religions, and inhabited the capital. The white were Mussulmans ; the red Persians, who worship fire ; the blue

Christians ; and the yellow, Jews ; the four little hills were four islands, whence the name of the kingdom originated. I was informed of all this by the enchantress herself, for she comes every day and gives me a hundred blows with a thong made of a bull's hide upon my shoulders, from whence she draws blood at every stroke. As soon as she has finished this punishment, she covers me with a thick stuff made of goat's hair, and puts a robe of rich brocade over it, not for the sake of honouring, but of mocking me.' 'Inform me,' cried the Sultan, affected by the recital of so strange a story, and eager to avenge such injuries, 'inform me where this perfidious enchantress resides, and where also is her lover, whom she by her enchantments keeps alive.'

'My lord,' answered the prince, 'he is in a tomb in the palace which my wife has named the Palace of Tears ; and this palace has a communication with the castle on the side towards the entrance. I cannot exactly tell you to what spot the enchantress has retired, but she visits the Palace of Tears every day at sunrise, after having inflicted on me the punishment I have related ; and you may easily judge that I cannot defend myself from such great cruelty.' Having informed the prince who he was, and the reason of his entering the castle, the Sultan consulted him on the best means of avenging him, and a plan occurred to the Sultan, which he directly communicated. In the meantime, as the night was far advanced, he took some repose.

He rose as soon as it was day, and having concealed his robe and external dress, which might encumber him, he went to the Palace of Tears. He found it illuminated by a multitude of torches of white wax ; and a delicious perfume issued from various beautiful golden vases. As soon as he perceived the bed, on which the slave was laid, he drew his sabre, and destroyed, without resistance, the little remains of life in this wretch. He then dragged the body into the court of the castle, and threw it into a

well. Having done this, he returned, and lay down in the Black's placee, hiding his sabro under the covering, and remained there in order to wait for the enehantress. She arrived soon after ; her first business was to go into the apartment, where the King of the Black Isles was. She directly stripped him, and began to inflict upon his shoulders the aecustomed number of blows. The poor prinee filled the wholo building with his cries, and begged her in tho most pathetic manuer to have pity on him : the wretch, however, ceased not to beat him till she had completed the hundred. As soon as she had finished ; she threw the coarse garment made of goat-skin over him, and then the robe of brocade. She next went to the Palaee of Tears ; and, on entering, began to weep.

The Sultan then pretending to wake from a profound sleep, and imitating the language of the blacks, spoke in a solemn tone. 'There is no might, or power, but in God alone, who is all power-
ful.' At these words the enehantress, to whom they were unexpected, exclaimed. ' Do you deeeive me ? is what I hear true ? Is it really you who speak ?' 'The eries, the tears, the groans of the king,' answered the supposed black, 'whom you every day beat with so much barbarity, continually present my rest I should have been cured long since and recovered the use of my tongue, if you had disenehanted him. This, and this only, is the cause of my silence.' 'Well then,' said the enchantress, 'to satisfy you, I am ready to do what you command, do you wish him to re-assume his first form ?' 'Yes,' replied the 'Sultan,' 'and hasten to set him free that I may no longer be disturbed by his eries.'

The enchantress immediately went out from the Palace of Tears ; and, taking a vessel of water, she pronounced over it some words, which caused it instantly to boil, as if it had been placed on a fire. She proceeded to the apartment where the young king

was, and restored him to his first shape. ‘ Go,’ said the enchantress, addressing him, ‘ hasten from this castle, and never return, lest it should cost thee thy life.’ The young king yielded to necessity, and left her without replying a word. He concealed himself in some secure spot, where he impatiently waited the completion of the Sultan’s design, the commencement of which had been so successful.

The enchantress then returned to the Palace of Tears; and, on entering, said to him whom she supposed to be the Black, ‘ I have done what you ordered me: nothing, therefore, now prevents your getting up.’ The Sultan, still imitating the language of the Blacks, answered in rather a sharp tone, ‘ What you have yet done is not sufficient for my cure. You have destroyed only a part of the evil, but you must strike at the root.’ ‘ What do you mean by the root?’ answered she. ‘ What can I mean,’ he cried, ‘ but the city and its inhabitants, and the four isles, which you have destroyed by your magic? Every day towards midnight the fish constantly raise their heads out of the pond and call for vengeance. This is the real cause of the delay of my recovery. Go quickly and re-establish everything in its former state; and on your return I will give you my hand, and you shall assist me in rising.’

She went the very next moment, and, when she arrived on the border of the pond, she took a little water in her hand, and scattered it about. She had no sooner done so, and pronounced certain words over the fish and the pond, than the city instantly appeared. The fish became men, women, and children; Mokhammadans, Christians, Persians, and Jews, freemen or slaves; in short, each took his natural form. The houses and shops became filled with inhabitants who found everything in the same situation and order in which they were previous to the change. The officers and attendants of the Sultan, who were

encamped directly where the great square happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

But to return to the enchantress. As soon as she had completed this change, she hastened back to the Palace of Tears. 'I have done all you have required of me,' said she, 'rise and give me your hand.' 'Come near, then,' said the Sultan, still imitating the manner of the Blacks. She did so. 'Nearer still,' he cried. She obeyed. Then, raising himself up, he seized her so suddenly by the arms, that she had no opportunity of recognising who it was, and, with one stroke of his sabre, he smote her in twain, the pieces falling on each side of him. Having done this, he left the body in the same place, and went to seek for the prince of the Black Isles, who waited with the greatest impatience for him. 'Rejoice, prince,' said he, embracing him, 'you have nothing more to fear, for your cruel enemy no longer exists.'

The Sultan then returned to his capital with the young Prince whom he desired to adopt as his son. The journey took one year, for in reality the kingdom of the Black Isles was far distant from the Sultan's country and he had been able to go there in four days only because it was then enchanted.

With regard to the fisherman, as he had been the first cause of the deliverance of the young prince, the Sultan loaded him with rewards, and made him and his family happy and comfortable for the rest of their days.

CHAPTER III

THE HISTORY OF THE THREE CALENDERS, SONS OF KINGS, AND OF FIVE LADIES OF BAGHDAD

During the reign of the Caliph Harun Alrashid there lived at Baghdad a porter, who, notwithstanding his low and laborious profession, was nevertheless a man of wit and humour.

One day, when he was standing with a large basket before him, in a place where he usually waited for employment, a young lady of a fine figure, covered with a large muslin veil, came up to him, and said with a pleasing air, 'Porter, take up your basket and follow me.' The porter, delighted with these few words, pronounced in so agreeable a manner, put his basket on his head and went after the lady, saying, 'Oh, happy day ! Oh, happy meeting !'

After buying a variety of articles, which she placed in the porter's basket, the lady, followed by the porter, arrived at a magnificent house. The door was opened by another lady, who was so beautiful that the porter let fall his basket. When they entered the house, another lady, still more beautiful than the second, came forward, and the porter guessed from the looks and behaviour of the two first ladies that this was the principal personage, and he was not mistaken. This lady was called Zobeide ; she who opened the door was called Safia, and the name of the one who had been for the provisions was Amine.

The porter, knowing that the ladies were going to feast, lingered in the hope that they would give him some share of the entertainment ; and Amine, who had been much amused with the witty things that he had said while following her, persuaded Zobeide to let him share their feast. But Zobeide said 'Porter', we are willing to grant you this favour, but on one condition -

whatever we may do in your presence, with respect to yourself or anything else, take great care that you do not ask the reason, for in questioning us about things that do not at all concern you, you may hear what will not please you. Take care, therefore, and be not too curious in attempting to discover the motives of our actions.'

'Madam,' replied the porter, 'I promise to observe the conditions exactly. My tongue shall be motionless, and my eyes shall be like a mirror, that preserves no part of the objects it receives.' 'To let you see,' said Zobeide, with a serious air, 'that what we require of you is not newly-established among us, observe what is written over the door, on the inside' The porter went and read these words, which were written in large letters of gold :—

'Whoever talks about what does not concern him often hears what does not please him.' He came back directly, and said to the three sisters. 'I swear to you, ladies, that you shall not hear me speak a word concerning anything which does not regard me and in which you have any interest.'

This being settled, Amine brought supper, and when she had lighted up the hall with numerous candles, which scattered a very agreeable perfume, and cast a brilliant light, she seated herself at the table, with her sisters and the porter. They began to eat, drink, sing, and recite verses. The ladies took pleasure in making the porter intoxicated, under the pretence of making him drink to their health. They were, at length, all in the best humour, when they suddenly heard a knock at the gate. Sase went to open it and soon returning said, 'A charming opportunity, my sisters, offers itself, to spend a great part of the night very pleasantly ; and if you are of the same opinion as I am, we will not let it escape us. There are three calenders at the door ; at least, they appear so by their dress ; but what will doubtless surprise you is, that they are all three blind of the right eye, and

have their heads, beards, and eyebrows shaved. They say that they are only just arrived at Baghdad, where they have never been before ; and, as it is dark, and they know not where to lodge, they knocked at our door, by chance ; and entreat us, for the love of God, to take them in. They care not where we put them, provided they are under cover, and will be satisfied even with a stable. They are young and well-made, and appear to possess some spirit, but I cannot, without laughing, think of their amusing and uniform figures.'

Zobeide and Amine made some difficulty in agreeing to the request of Safie to admit the strangers, but at length they consented and Safie joyfully ran to open the door, and soon returned, accompanied by the three calenders.

The calenders entered and were offered food and wine.—

Shortly afterwards, another knock was heard at the door and Safie went to see who it was.

Now the Caliph Harun Alrashid made it a practice to go very often, during the night, through the city in disguise, in order to discover whether everything was quiet. On this evening, therefore, the Caliph set out from his palace at his accustomed hour, accompanied by Giafar, his grand vizier, and Mesrur, chief of his slaves, all three disguised as merchants. In passing through the street where these ladies lived, the prince heard the sound of the musical instruments, interrupted by laughter, and said to his vizier. Go and knock at the door of that house, where I hear so much noise : I wish to gain admittance, and learn the cause of it.'

It was, then, the grand vizier Giafar who had knocked at the door by order of the Caliph, who wished not to be known. Safie opened it, and the vizier observed by the light of a candle she carried that she was very beautiful. He played his part very well. He first made a most profound reverence

and then with a respectful air he said, 'Madam, we are three merchants of Mosul, and arrived here a short time ago with some very rich merchandise, which we have deposited in a khan, where we have taken up our lodging. We have been to spend the day with a merchant of this city, who invited us to go to see him. It is now too late to return to the khan, as we do not know the way and the gate will be shut. This is the reason, madam, that as we heard, in passing by, the sound of voices, we thought all those who belonged to the house had not yet retired to sleep; and we took the liberty to knock to beg shelter till the morning.' Having given this explanation they were admitted as the calenders had been, but they and the calenders were warned that they must not seek to enquire the cause of anything they saw.

When they had eaten and drunk, Amine got up, and took away the dishes, tables, bottles, and glasses. Nor did Safie remain idle; she swept the hall, placed everything in its proper place, put out the candles, and added more wood. Having done this, she requested the three calenders to sit on a sofa on one side, and the Caliph and his company on the other. 'Get up,' said she then to the porter, looking at him, 'and be ready to assist in whatever we want you; a man like you, as strong as the house, ought never to remain idle.' The porter had slept till he was rather more sober; he got up therefore very quickly and, after fastening his cloak to his girdle, 'I am ready' he cried, 'to do anything you please.' 'That is well,' answered, Safie, 'and you shall not remain long with your arms crossed.' A little while after Amine came in with a seat, which she placed in the middle of the room. She then went to the door of a closet, and having opened it she made a sign to the porter to

approach. 'Come and assist me,' she cried. He did so, and went in with her, and returned a moment after, followed by two black dogs; each of which had a collar with a chain fastened to it, by which he held them. He brought these dogs, which appeared to have been very ill-used and beaten with a whip, into the middle of the room.

Zobeide, who was sitting between the calenders and the Caliph, then got up, and approaching the porter in a very grave manner, 'We must,' cried she, with a deep sigh, 'do our duty.' She then turned up her sleeves so as to uncover her arms up to the elbow, and, after taking a whip which Safie presented to her, 'Porter,' she said, 'take one of these dogs to my sister Amine, and then come to me with the other.' The porter did as he was ordered; and, as he approached Zobeide, the dog which he held immediately began to howl, and, turning towards her, lifted up his head in a most supplicating manner. But she, without regarding the melancholy expressions of the dog, or its cries, which filled the whole house, flogged it till she was out of breath, and when she had not strength left to beat it any more, she threw away the whip; then taking the chain from the porter, she took up the dog by the paws, and, both looking at each other with an melancholy air, they mingled their tears together. Zobeide, after this, took out her handkerchief, wiped the tears from the dog's eyes, and kissed it; then, returning the chain to the porter, she desired him to lead the dog back from whence he had taken it, and bring her the other.

The porter carried the one that had been beaten back to the closet, and, in returning, took the other from the hands of Amine, and presented it to Zobeide, who was waiting for it, 'Hold it as you did the first', said she; then, taking the whip, she served this in the same manner. She then wept with it, dried its tears, kissed it, and returned it to the porter, who was saved the

trouble of carrying it back to the closet by the agreeable Amine, who took it herself.

After this Amine went to another closet whence she returned with a lute. She then began to sing a song so sad that the company wept, and she herself was so overcome that she was about to faint. To give herself air she opened her robe and the spectators perceived that her bosom was covered with scars.

The visitors were at a loss to understand the meaning of this strange scene, and the Caliph resolved to satisfy his curiosity, whatever the consequence might be. He endeavoured to persuade the calenders to enquire of Zobeide, but they excused themselves. At last the porter was induced to speak and addressed Zobeide as follows :—

' These gentlemen, madam, entreat you to have the goodness to explain to them why you wept with those dogs, after having treated them so ill, and how it has happened that the lady, who fainted, has her bosom covered with scars. This madam, is what I have been required by them to ask of you.'

At these words Zobeide struck the floor with her foot, and clapped her hands three times, and called out, ' Enter quickly ! ' A door immediately opened and seven strong powerful black slaves rushed in, with scimitars in their hands, and each seized one of the company. They threw them to the ground, drew them into the middle of the hall, and were preparing to take off their heads.

' Stop ' answered Zobeide, ' it is necessary first to question them and ask them if they wish to say anything before they die'. Then one of the calenders spoke : ' To inform you, madam, that we are not common persons, and in order that you should have some pity for us, we must tell you that we are all the sons of kings. Although we have never seen each other before this evening, we have had sufficient time to become acquainted with

this circumstance ; and I can assure you that the kings who were our parents were important rulers.'

During this speech Zobeide became less angry, and told the slaves to set them at liberty, but at the same time to remain where they were. 'They,' said she, 'who shall recount their history to me, and explain the motives which brought them to this house, shall suffer no harm, but shall have permission to go where they please ; but such as shall refuse to give us that satisfaction shall not be spared.' Thereupon the porter gave his history, which was nothing more than we have already heard. One of the calenders next spoke, and addressing himself to Zobeide as the principal person, who had commanded them to give an account of themselves, began his history as follows :—

THE HISTORY OF THE FIRST CALENDER, THE SON OF A KING.

In order to inform you, madam, how I lost my right eye, and the reason that I have been obliged to take the habit of a calender, I must begin by telling you that I am the son of king. My father had a brother, who, like himself, was a monarch over a neighbouring state. This brother had two children, a son and a daughter, the former of whom was near my age.

I went regularly every year to see my uncle, and passed a month or two at his court, after which I returned home. These visits produced between the prince my cousin and myself the most intimate friendship. The last time I saw him, he received me with the greatest joy and tenderness and said, 'Since, you were here last, I have employed a great number of workmen about a design I meditated. I have erected a building, which is just finished, and we shall soon be able to lodge there : you will be passed to see it, but must first take an oath that you will be both secret and faithful ; these two things I must require of you.'

The friendship in which we lived did not permit me to refuse him anything ; I took, therefore, without hesitation the oath he required. 'Wait for me in this place,' he cried, 'and I will be with you in a moment.' He did not, in fact, detain me long, but returned with a female of very great beauty, and most magnificently dressed.

He did not say who she was, nor did I think it right to enquire. We again sat down to the table with the lady, and remained there some time, talking of different things, and drinking to each other's health. The prince then said to me, 'We have no time to lose ; oblige me by taking this lady with you, and conduct her by such a way to a place where you will see a tomb, newly erected, in the shape of a dome. You will easily know it, as the door is open. Enter there together, and wait for me ; I will return directly.'

Faithful to my oath, I did not wish to know more. I presented my hand to the lady, and, following the instructions which the prince my cousin had given me, I conducted her safely, by the light of the moon, without any mistake. We had scarcely got to the tomb, when we saw the prince, who had followed us, with a small vessel full of water, an adze, and a small sack, in which there was some mortar. The adze served him to disunite the stones of the tomb ; he took the stones away, one by one, and placed them in one corner. When he had taken them all away, he made a hole in the ground, and I perceived a trap-door under the tomb. He lifted it up, and discovered the beginning of a winding staircase. My cousin then, addressing himself to the lady, said, 'This is the way, madam, that leads to the place I have mentioned to you.' At these words the lady approached and descended the stairs. The prince was just going to follow her, but first turning to me, 'I am greatly obliged to you, my cousin,' said he, 'for the trouble you have had ; receive my best thanks for it, and farewell.' 'My dear cousin,' I cried, 'what does all this mean ?'

'That is of no consequence,' he answered, 'you may return by the same way you came.'

Next morning word was brought to me that the prince was absent. I went secretly to the public burial place, where there were a great many tombs similar to that which I had before seen. I passed the day in examining them all, but was unable to discover the one I searched for. I spent four days in the same useless occupation.

After this it was necessary for me to return home. My uncle was absent on a hunting party but I could not wait for his return.

I left my uncle's ministers very much distressed at not being able to discover what was become of the prince; but, as I could not violate the oath I had taken to keep the secret, I dared not lessen their anxiety by informing them of what I knew.

I arrived at the capital of my father, and, contrary to the usual custom, I discovered at the gate of the palace a large guard, by whom I was immediately surrounded. I demanded the reason of this, when an officer answered, 'The army, prince, has acknowledged the grand vizier as king in the room of your father, who is dead, and I arrest you as prisoner on behalf of the new king.' At these words the guards seized me, and conducted me before the tyrant. Judge, madam, what was my surprise and grief.

This rebellious vizier had conceived a strong hatred against me, which he had for a long time cherished. The cause of it was as follows:—When I was very young, I was fond of shooting with a cross-bow. One day I took one to the top of the palace, and amused myself with it on the terrace. A bird happened to fly before me; I shot at it but missed; and the arrow by chance struck the vizier in the eye, and put it out, as he was taking the air on the terrace of his own house. As soon as I was informed of this accident, I went and made my apologies to him in person. He,

however, preserved a strong resentment against me, of which he gave every proof he could when any opportunity occurred. When he now found me in his power, he showed it in the most barbarous manner. As soon as he saw me he ran towards me in the utmost rage, and, digging his fingers into my right eye, he tore it himself from the socket. It was in this way that I became blind.

But the usurper did not confine his cruelty to this action alone. He ordered me to be imprisoned in a sort of cage and to be carried in this manner to some distant place, where the executioner, after cutting off my head, was to leave my body exposed to the birds of prey.

The executioner, however, was merciful and spared my life on condition that I instantly left the kingdom. I then wept to my uncle and told him all that had happened to me and all that I knew about his son's fate.

He listened to my story and said, 'I know that my son built such a tomb, and I know very nearly the spot. Let us keep the secret to ourselves, and endeavour to discover the place.' We disguised ourselves, and went out by a gate that led into the fields, and were soon fortunate enough to discover what we sought. I recognised the tomb, and found the iron trap-door, which we had difficulty in lifting up, but at length we succeeded in raising it. My uncle first descended, and I followed. We went down about fifty steps, and found ourselves in a sort of anteroom ; from this we passed on to one much larger, the roof of which was supported by columns, and lighted by many lamps. Opposite to us there was a raised sofa, which was ascended by some steps. The king went up and discovered the prince his son quite dead and burnt and changed into charcoal, as if he had been thrown on to an immense fire and taken off before he was consumed.

I afterwards learnt that the magnificently-dressed female, who had accompanied my cousin into the vault, was a wicked sorceress, who had caused him to fall in love with her and, having lured him into the tomb, had there effected his destruction.

We returned to the palace before our absence had been observed, and shortly after we heard a confused noise of trumpets, drums, and other warlike instruments. A thick dust, which obscured the air, soon informed us what it was, and announced the arrival of a formidable army. It was the same vizier who had dethroned my father, had taken possession of his dominions, and who came now with a large number of troops to seize those of my uncle.

This prince, who had only his usual guard, could not resist so many enemies. They attacked the city, and as the gates were opened to them without resistance, they soon took possession of it. They went to the palace of the king, who attempted to defend himself, but he was killed, after having dearly sold his life. On my part, I fought for some time, but, seeing that I must surrender if I continued, I retired, and had the good fortune to escape, and take refuge in the house of an officer of the king, on whose fidelity I could depend.

Overcome with grief, and persecuted by fortune, I had recourse to a stratagem, which was the last resource to preserve my life. I shaved my beard and my eyebrows, and put on the habit of a calender, under which disguise I left the city without being recognised. After that it was no difficult matter to quit the dominions of the king, my uncle, by unsrequent roads. I avoided the towns till I arrived in the empire of the powerful sovereign of all believers, the glorious and renowned Caliph Harun Alrashid, when I ceased to fear. I considered what was my best plan, and I resolved to come to Baghdad and throw

myself at the feet of this great monarch, whose generosity is everywhere admired.

At length, after a journey of several months, I arrived to-day at the gates of the city ; when the evening came on I entered, and, shortly afterwards, this other calender, who is next to me, arrived also. He saluted me, and I returned the compliment : ' You appear ', said I, ' a stranger like myself '. ' You are not mistaken ', returned he. At the very moment he made this reply, the third calender, whom you see, came towards us. He saluted us, and informed us that he, too, was a stranger, and just arrived at Baghdad. Like brothers we united together, and resolved never to separate.

But it was late, and we did not know where to go for a lodging in a city where we never had been before. Our good fortune having conducted us to your door, we took the liberty of knocking ; you have received us with so much benevolence and charity that we cannot sufficiently thank you. This, madam, is what you desired me to relate ; this was the way in which I lost my right eye ; this was the reason I have my beard and eyebrows shaved, and why I am at this moment in your company.'

'Enough', said Zobeide, ' we thank you, and you may retire whenever you please'. The calender however entreated the lady to allow him to stay and hear the history of his two companions, whom he could not well abandon, as well as that of the three other persons of the party. Zobeide consented and bade the second calender relate his history. The second calender, addressing himself to Zobeide, spoke as follows :--

THE HISTORY OF THE SECOND CALENDAR, THE SON OF A KING.

' To obey your commands, madam, and to inform you by what strange adventure I lost my right eye, is to give you an account of my whole life.

I was scarcely more than an infant when the king, my father (for I too am a prince by birth), observing that I possessed great quickness of intellect, spared no pains in my education. He collected from every part of his dominions whoever was famous for science and a knowledge of the fine arts, for the purpose of instructing me. I no sooner knew how to read and write than I learnt by heart the whole of the Koran, but there was, however, one thing in which I most delighted, and at length excelled, and that was in forming the characters of our Arabic language; and I surpassed all the writing masters of our kingdom, who had acquired the greatest reputation.

At length my father sent me to visit the Sultan of India, but on the way my attendants were attacked by robbers, and I barely escaped with my life.

My horse died of its wounds and I had to continue my journey alone on foot till at last I arrived at a large city. My whole face as well as my hands and feet was of a brown, tawny colour, for the sun had quite burnt me; and my slippers were so completely worn out by walking, that I was obliged to travel bare-foot; besides this, my clothes were all in rags.

I entered the town in order to learn the language spoken, and thus to find out where I was. I addressed myself to a tailor, who was at work in his shop. He asked me who I was, where I came from, and what had brought me to that place. I concealed nothing from him, but informed him of every circumstance that had happened to me, and did not even hesitate to tell him my name. The tailor then told me that the ruler of the city was an enemy of my father and, should he discover me, he would instantly put me to death, and that I must therefore inform no one who I was. He also told me that learning was useless in that city and that I had better cut wood to earn my living.

The next day, the tailor brought me a hatchet and a cord, and also a short jacket, and, recommending me to some poor people who obtained their livelihood by cutting wood, he requested them to take me with them. They conducted me to the forest, and from this time I regularly brought back upon my head a large bundle of wood, which I sold for a small piece of gold money, current in that country. I soon acquired a considerable sum, and was enabled to repay the tailor what he had expended on my account.

I had passed more than a year in this mode of life, when, having one day gone deeper into the forest than usual, I came to a very pleasant spot, where I began to cut my wood. In cutting up the root of a tree, I discovered an iron ring fastened to a trap-door of the same material. I immediately cleared away the earth that covered it, and on lifting it up, I perceived a staircase, by which I descended with my hatchet in my hand. When I got to the bottom of the stairs, I found myself in a vast palace, which struck me very much by the great brilliancy with which it was illuminated, as much so indeed as if it had been built on the most open spot above ground. I went forward along a gallery, but stopped suddenly on beholding a lady, who appeared to have so noble and graceful an air and to possess such extraordinary beauty, that my attention was taken off from every other object, and my eyes were fixed on her alone.

To prevent this beautiful lady from having the trouble of coming to me, I made haste towards her; and, while I was making a most respectful reverence, she said to me, 'Who are you, a man or a genius?' 'I am a man, madam', I answered, getting up, nor have I any commerce with genii.' 'By what adventure', replied she, with a deep sigh, 'have you come here? I have remained here more than twenty-five years, and during the whole of that time I have seen no other man than yourself'. I then told her who

I was, and in return she recounted her own history as follows : ' I am the daughter of the king of the Ebony Isle.' ' The king, my father, had chosen for my husband a prince, who was my cousin ; but on the very night of our marriage, in the midst of the rejoicings of the court and capital of the Isle of Ebony, and before I had been given to my husband, a genius took me away. I fainted almost the same moment, and lost all recollection ; and when I recovered my senses, I found myself in this place, where I have been kept a prisoner for twenty-five years.. The genius wishes me to marry him, and every ten days he visits me to urge his suit.

' In the meantime, if I have any occasion for anything, I have only to touch a talisman, which is placed at the entrance of my chamber, and he appears. It is now four days since he was here, and therefore it will be six days more before he again makes his appearance. You therefore may remain five days with me, if it be agreeable to you, in order to keep me company, and I will endeavour to entertain you suitably.' ' I agreed and she prepared a feast for me. She gave me at dinner a bottle of very old wine to drink, and becoming foolish with the wine, I boasted that I was more powerful than the Genius and knocked the talisman to pieces.

This was no sooner done than the whole palace shook, as if ready to fall to atoms, and the shaking was accompanied with a most dreadful noise like thunder and flashes of lightning. I fled, but my fear was so great that I forgot my hatchet and my cord. I had hardly gained the staircase by which I descended than the enchanted palace opened to afford a passage to the genius. ' What happened to you, and why have you called me ? ' he demanded of the princess, in an angry tone. ' A violent pain' replied the princess, ' obliged me to search after the bottle which you see ; I drank two or three glasses, and unfortunately making

a false step I fell upon the talisman, which I thus broke. There is no other cause'. At this answer the genius, in the utmost rage exclaimed ; ' You are both impudent and deceitful ; how came this hatchet and this cord here then ? ' ' I have never seen them', replied she, ' till this instant. Perhaps in the haste with which you came, you have taken them up in passing through some place, and have brought them here, without observing them.'

The genius replied only by reproaches and by blows, of which I could plainly distinguish the sound. But I could do nothing, and I fled back as fast as I could to the house of my friend, the tailor. Soon after I returned the tailor entered my apartment, and said that an old man, whom he did not know, had brought my hatchet and cord, which he had found on his way. ' He has been informed by your companions', added the tailor, ' who went to cut wood with you, that you live here. Come and speak to him, as he wishes to deliver them into your own hands.' At this speech I changed colour, and trembled from head to foot. The tailor inquired the cause, when suddenly the floor of my chamber opened. The old man, who had not had the patience to wait, appeared and presented himself to us with the hatchet and cord. This was in fact the genius, who had stolen the beautiful princess of the Isle of Ebony, and who had thus come in disguise. ' I am a genius,' he said to us, ' a son of the daughter of Eblis, prince of the genii. Is this thy hatchet ? ' added he, addressing me, ' and is not this thy cord ? '

The genius gave me no time to answer these questions; nor indeed should I have been able to do so, as his dreadful presence made me entirely forgot myself. He took me by the middle of my body, and dragging me out of the chamber, sprang into the air, and carried me up towards heaven with great force. At length we alighted on the top of a mountain, and the genius, seizing his

seimitar, prepared to kill me. ‘I have,’ said he, ‘slain the princess who dared to entertain you in my sub-terranean palace, and now your time is come.’ ‘Strike,’ said I ‘I am ready to receive the mortal wound.’ ‘No,’ replied he, I shall content myself with changing you into a dog, an ass, a lion, or a bird. Make your choice.’ These words gave me some hopes of softening him, and I related a story how a great king had once pardoned a man who had done him wrong. But the genius said ‘All that I can do for you,’ ‘is to spare your life; yet do not flatter yourself that I shall suffer you to return safe and well. I must, at least, make you feel what I can do by means of my enchantments.’ At these words he took up a handful of earth, and pronouncing, or rather muttering, certain words, of which I could not comprehend the meaning, threw it over me: ‘Quit,’ he cried, ‘the figure of a man, and assume that of an ape.’ He immediately disappeared, and I remained quite alone, changed into an ape, overwhelmed with grief, in an unknown country, and ignorant whether I was near the dominions of the king, my father.

I descended the mountain and came to a flat, level country, the end of which I did not reach till I had travelled a month, when I arrived at the sea coast. There was at that time a profound calm, and I perceived a vessel about half a league from the shore. To take advantage of so fortunate a circumstance, I broke off a large branch from a tree, and dragged it after me to the seaside. I then got astride it, with a stick in each hand by way of oar. In this manner I rowed myself along towards the vessel, and, when I was sufficiently near to be seen, I presented a most extraordinary sight to the sailors and passengers who were upon deck. They looked at me with great admiration and astonishment. In the meantime I got alongside, and taking hold of a rope, I climbed up to the deck. But as I could not speak, I found myself in the greatest embarrassment. And, in fact, the danger I now ran was

not less imminent than what I had before experienced when I was in the power of the genins.

The merchants who were on board were superstitious, and thought that I should be the cause of some misfortunes happening to them during their voyage if they received me. They would have killed me, if I had not run to the captain, and thrown myself at his feet. I laid hold of the bottom of his dress, and he was so struck with this action, as well as with the tears that fell from my eyes, that he took me under his protection, declaring he would make any one repent who should offer me the least injury.

At length a wind arose and we arrived at the harbour of a populous city.

Some officers came on board, who desired, in the name of the Sultan, to speak to the merchants that were with us. 'The Sultan, our sovereign,' said one of them to the merchants who immediately appeared, 'has charged us to express to you how much pleasure your arrival gives him, and entreats each of you to take the trouble of writing upon this roll of paper a few lines. In order to make you understand his motive for this, I must inform you that he had a first vizier, who besides his great abilities in the management of affairs, wrote with the greatest perfection. This minister died a few days since. The Sultan is very much afflicted at the loss, and, as he values perfection in writing beyond everything, he has taken a solemn oath to appoint any person to the same situation who shall write as well. Many have presented specimens of their abilities, but he has not yet found any one throughout the empire whom he has thought worthy to occupy the vizier's place.'

Each of those merchants, who thought they could write well enough, wrote whatever they thought proper. When they had done, I advanced and took the paper from the hands of him who held it. Everybody, and particularly the merchants who had

written, thinking that I meant either to destroy it or throw it into the water, instantly called out ; but they were soon satisfied when they saw me hold the paper very properly, and make a sign that I also wished to write in my turn. Their fears were now changed to astonishment. Yet as they had never seen an ape that could write, and as they could not believe I was more skilful than others, they wished to take the roll from my hands, but the captain still continued to take my part. 'Suffer him to try,' he said, 'let him write ; if he only blots the paper, I promise you I will instantly punish him.'

Finding that no one any longer opposed my design, I took the pen, and did not leave off till I had given an example of six different sorts of writing used in Arabia. My writing not only excelled that of the merchants, but I dare say they had never seen any so beautiful, even in that country. When I had finished, the officers took the roll, and carried it to the Sultan.

The monarch paid no attention to any of the writing expect mine, which pleased him so much that he said to the officers. 'Take the finest and most richly caparisoned horse from my stable, and also the most magnificent robe of brocade possible, in order to adorn the person of him who has written these six varieties, and bring him to me.' His officers then told the king that the writer was an ape. This news made the Sultan more eager to see me. 'Do as I command you,' said he to them ; 'and hasten to bring me this extraordinary ape.'

The officers returned to the vessel, and showed their order to the captain, who said the Sultan should be obeyed. They immediately dressed me in a robe of very rich brocade, and carried me on shore, where they set me on the horse of the Sultan, who was waiting in his palace for me, with a considerable number of people belonging to the court, whom he had assembled to do me the more honour. I found the Sultan seated on his throne, in the midst of

the nobles of his court ; I made him three low bows, and the last time I prostrated myself, kissing the earth by his feet. I then got up, and seated myself exactly like an ape. The Sultan took leave of the courtiers, and there remained with him only the chief of his slaves, a little young slave, and myself. He went from the hall of audience into his own apartment, where he ordered some food to be served up. While he was at table, he made me a sign to come and eat with him. As a mark of my obedience, I got up, kissed the ground, and then seated myself at table ; I ate, however, with much modesty and forbearance.

Before they cleared the table, I perceived a writing desk, which, by a sign, I requested them to bring me ; as soon as I had got it, I wrote upon a large peach some lines of my own composition, which declared my gratitude to the Sultan. His astonishment at reading them, after I presented the peach to him, was still greater than before. The prince then ordered a chess-board to be brought, and asked me, by a sign, if I could play, and would play with him. I kissed the ground, and, putting my hand on my head, I showed him I was ready to receive that honour. He won the first game, but the second and third were in my favour.

The Sultan then wished his daughter, who was called the Queen of Beauty, to see his wonderful ape. 'Go', said he to the chief of his slaves 'and send your lady here ; I wish her to partake of the pleasure I enjoy.' On entering, the face of the princess was uncovered, but she was no sooner within the apartment than she instantly threw her veil over her, and said to the Sultan, 'Your majesty must have forgotten yourself. I am surprised that you order me to appear before men.' 'What is this, my daughter ?' answered the Sultan ; 'it seems that you are the person who has forgotten herself. There is no one here but the little slave and myself, and we are always at liberty to see

your faee ; why, then, do you put down your veil, and assert that I have done wrong in ordering you to come here ? ' ' Sire', replied the princes, ' your majesty will be convinced I am not mistaken. The ape whieh you see there, although under that form, is not an ape, but a young prinee, the son of a great king. He has been changed into an ape by enchantment. A genius, the son of the daughter of Eblis, has been guilty of this malicious aetion, after having cruelly killed the prineess of the Isle of Ebony.'

The Sultan was astonished at this speech, and, turning to me, asked, but no longer by signs, whether what his daughter said was true. As I could not speak, I put my hand upon my head to show that she had spoken the truth. ' How eame you to know, daughter', said the king, ' that this prince had been transformed into an ape by means of enebantment ? ' The princess replied that, when she was a child, one of her attendants had been an old woman skilled in magie, and by the magic whieh she had learnt from her she not only knew what had happened to me, but she could also restore me to my proper shape.

She then went to her apartment, and returned with a knife, which had some Hebrew charaeters engraved on the blade. She desired the Sultan, the little slave, and myself, to go down into a seeret court of the palace, and then, leaving us under a gallery which surrounded the eourt, she went into the middle of it, where she described a lnrge circle, and tracsd several words.

When she had done this, and prepared the circle in the manner she wished, she went and plnced herself in the midst of it, where she began making her abjurations, and repeating some verses from the Koran. By degrees, the nir became obscure, as if night was coming on and the whole world was vanishing. We were seized with the greatest fright, and this was the more increased when we saw the genius, the son of the daughter of

Eblis, suddenly appear, in the shape of an enormous lion. He opened his horrible jaws, and advanced forward to devour her; but she, being on her guard, jumped back, and had just time to pluck out a hair, and, pronouncing two or three words, she changed it into a sharp sword, with which she immediately cut the lion in pieces, through the middle.

The two parts of the lion directly disappeared, and the head only remained, which changed into a large scorpion. The princess then took the form of a serpent, and began a fierce combat with the scorpion, which, finding itself in danger of being defeated, changed into an eagle, and flew away. But the serpent then became another eagle, black, and more powerful, and went in pursuit of it.

The genius and the princess then changed themselves into the shape of several animals in succession and fought with each other. They disappeared from sight, but at last we saw the genius and the princess all on fire. They threw the flames against each other with their breath, and at last came to a close attack. Then the fire increased, and everything about was surrounded with smoke and flame to a great height. Then the genius, having freed himself from the princess, came towards the gallery where we were, and blew his flames all over us. This would have destroyed us if the princess, running to our assistance, had not compelled him by her cries to retreat to a distance, and guard himself against her. In spite, however, of all the haste she made, she could not prevent the Sultan from having his head singed and his face scorched; and a spark flew into my right eye, and blinded me. Both the Sultan and myself expected to perish, when we suddenly heard the cry of 'Victory, victory!' and the princess immediately appeared to us in her own form, while the genius was reduced to a heap of ashes.

The princess approached us, and in order to lose no time she asked for a cup of water, which was brought by the young slave, whom the fire had not injured. She took it, and, after pronouncing some words over it, she threw some of the water upon me, and said, ' If thou art an ape by enchantment, change thy figure, and take that of a man, which thou hadst before. ' She had hardly concluded, when I again became a man, the same as before I was changed, except with the loss of one eye. But the fire, which the princess had been forced to use to defeat the genius, had entered her body, and, suddenly exclaiming ' I burn, I burn,' she died.

The Sultan was overcome with grief at the loss of his beloved daughter and, holding that I was the cause of her death, he drove me out of his kingdom.

Driven about, abandoned by every one, I know not what was to become of me. Before I left the city, I went into a bath ; I got my beard and eyebrows shaved, and put on the dress of a calender. I then began my journey, lamenting less my own miserable condition than the death of the two beautiful princesses, of which I had been the unhappy cause. I travelled through many countries without making myself known ; at last I resolved to visit Baghdad, in hopes of being able to present myself to the Commander of the Faithful, and excite his compassion by the recital of so strange a history. I arrived here this evening, and the first person I met was the calender, my brother, who has already related his life. You are acquainted, madam, with the sequel, and how I came to have the honour of being at your house.'

When the second calender had finished his history, Zobeide, to whom he had addressed himself, said, ' You have done well, and I give you leave to go whenever you please. ' But, instead of taking his departure, he entreated her to grant him the same favour she had done the other calender, near whom he went and

took his place. Then the third calender, knowing it was his turn to speak, addressed himself, like the others, to Zobeide, and began his history as follows :—

THE HISTORY OF THE THIRD CALENDER, THE SON OF A KING.

‘ What I am going to relate, most honourable lady, is of a very different nature from what you have already heard. The two princes, who have recited their histories, have each lost an eye, as it were, by destiny ; while my loss has been in consequence of my own fault, as you will find by what I am going to relate.

I am called Agib, and am the son of a king, whose kingdom was on the sea-coast. After my father’s death, I took possession of his throne and resolved to go in search of other lands across the sea. I equipped ten ships, and, embarking in one of them, we set sail.

During forty days our voyage was prosperous ; then a violent storm arose and drove us far out of our course away from land. On the tenth day a sailor, who was sent to the top of mast to discover our position, reported that to the right and left he could see only the sky and sea, but that straight ahead he observed a great blackness.

At this intelligence the pilot changed colour, and, throwing his turban on the deck with one hand, he smote his face with the other, and then cried out, ‘ Ah, sire, we are lost ; not one of us can possibly escape the danger in which we are ; the tempest which we have gone through has so driven us from our track, that by mid-day to-morrow we shall find ourselves near that blackness, which is nothing but a black mountain, consisting entirely of a mass of loadstone, that will soon attract our fleet, on account of the bolts and nails in the ships. To-morrow, when we come within a certain distance, the power of the loadstone will be so violent

that all the nails will be drawn out, and fastened to the mountain ; our ships will then fall in pieces, and sink. As it is the property of a loadstone to attract iron, and at the same time to increase its own power by this attraction, the mountain towards the sea is entirely covered with nails, that belonged to the infinite number of ships which it has destroyed ; and this at the same time both preserves and increases its power.

' This mountain,' continued the pilot, ' is very steep, and on the summit there is a large dome, made of fine bronze, which is supported upon columns of the same metal. Upon the top of the dome there is also a bronze horse, with the figure of a man upon it. A plate of lead covers his breast, upon which there are some magic characters engraved, and there is a tradition, sire', added he, ' that this statue is the principal cause of the loss of so many vessels and men, and that it will never cease to destroy all who approach it until it be overthrown.'

The next morning we distinctly saw the black mountain. About mid-day we found ourselves so near it, that we began to perceive what the pilot had foretold. We saw the nails and every other piece of iron belonging to the vessel fly towards the mountain, against which, by the violence of the magnetic attraction; they struck with a terrible noise. The vessel then immediately fell to pieces, and sank to the bottom of the sea, which was so deep in this place that we could never discover the bottom by sounding. All my people were lost ; but God had pity upon me, and suffered me to save myself by laying hold of a plank, which was driven by the wind directly to the foot of the mountain. I did not suffer the least harm, and had the good fortune to land in a place where there were steps, which led to the summit. I arrived at the summit without any accident, and entering the dome, I prostrated myself on the ground, and offered my thanks to God for the favour He had shown me.

I passed the night under this dome ; and while I was asleep, a venerable old man appeared to me, and said, ' Agib, attend ; when you awake, dig up the earth under your feet, and you will find a brazen bow with three leaden arrows, manufactured under certain stars in order to deliver mankind from many evils, which continually menace them. Shoot these three arrows at the statue. the man will then fall into the sea, and the horse at your feet : You must bury it in the same spot from whence you took the bow and arrows. This being finished, the sea will become rough and will rise as high as the foot of the dome at the top of the mountain. When it shall have risen thus high, you will see a small vessel come towards the shore with only one man in it, who will hold an oar in each hand. This man will be of brass, but different from the one that was overthrown. Embark with him without pronouncing the name of God, and let him conduct you. In ten days he will have carried you into another sea, where you will find the means of returning to your own country in safety ; provided, as I have already told you, you do not mention the name of God during the whole of your voyage.'

I did as the old man told me, and escaped safely in the manner he showed me. All went well till the ninth day, when I saw some islands, which made me hope I should soon be free from every danger that I dreaded. The excess of my joy made me forget the order that had been given me ; ' Blessed be God ! ' I cried out ; ' God be praised ! '

I had hardly finished these words, when both the vessel and brazen man sank to the bottom. I remained in the water, and swam during the rest of the day towards the nearest island. At last a wave as large as a mountain threw me upon a flat shallow place, and on retiring left me there. I immediately made haste to get farther on land, for fear another wave should come and carry me back. The first thing I then did was to undress, and

wring the water out of my clothes, and spread them upon the sand, which was still warm from the heat of the preceding day.

The next morning I found I was upon a small desert island, very pleasant, and where there were many sorts of fruit trees, as well as others ; but I observed that it was at a considerable distance from the mainland, which rather lessened the joy I felt at having escaped from the sea. Soon afterwards I discovered a very small vessel, which seemed to come full sail directly from the mainland, with her prow towards the island where I was. As I had no doubt they were coming to anchor there, and as I knew not what sort of people they might be, whether friends or enemies, I determined at first not to show myself. I got up, therefore, into a very thick tree, from whence I could examine their countenances without danger. The vessel soon sailed up a small creek, where ten slaves landed, with a spade and other instruments in their hands, for the purpose of digging the earth. They went towards the middle of the island, where I observed them stop, and dig up the earth for some time ; and by their actions, they appeared to me to lift up a trap-door. They immediately returned to the vessel, from which they landed various kinds of provisions and furniture, and, each taking a load, they carried them to the place where they had before dug up the ground. They then seemed to descend, which made me conjecture there was a subterraneous place. I saw them once more go to the vessel, and come back with an old man, who brought with him a youth, seemingly well-made, and about fourteen or fifteen years old. They all descended at the spot where the trap-door had been lifted up. After they came out again, they shut down the door, and covered it with earth as before ; and then returned to the creek where their vessel lay ; but I observed that the young man did not come back with them ; whence I concluded that he remained in the subterraneous place. This circumstance very much excited my astonishment.

The old man and the slaves then embarked, and, hoisting the sails, departed for the mainland. When I found the vessel had got so far off that I could not be perceived by the crew, I came down from the tree, and went directly to the place where I had seen them dig away the earth. I now did as they had done, and at last discovered a stone, two or three feet square. I lifted it up, and found that it concealed the entrance to a flight of stone stairs. I descended, and at the bottom perceived that I was in a large chamber, the floor of which was covered with a carpet, and there was also a sofa and some cushions covered with a rich stuff, where I saw a young man sitting down with a fan in his hand. I distinguished all these things by the light of two torches, as I did also the fruit and pots of flowers, which were near him. At the sight of me the young man was much alarmed ; but I assured him that I had come to do him no harm and asked him who he was. The young man then said, ' My father is a jeweller, who has acquired by his industry and great skill in his profession a very large fortune. He had been married a long time without having any children, when one night he dreamed he should have a son, whose life, however, would be but short. This dream, when he awoke, gave him great uneasiness. After my birth my father consulted the astrologers, who answered, " Your son will live without any accident or misfortune till he is fifteen ; but he will then run a great risk of losing his life, and will not escape from it without much difficulty. If, however, he should have the good fortune not to perish, his life will continue many years. About this time too " they added, " the equestrian statue of brass, which stands on the top of the loadstone mountain, will be overthrown by Prince Agib, the son of King Cassib, and fall into the sea ; and the stars also inform us that fifty days afterwards your son will be killed by that prince."

As this prediction agreed with my father's dream, he was very

much struck and afflicted by it. He, however, took the greatest care of my education till' the present moment, which is the fifteenth year of my age. He was yesterday informed that ten days ago the brazen figure was overthrown by the prince whom I mentioned to you : and this intelligence alarmed him so much that he hardly looks like the same man.

For a long time past, he has taken the precaution to have this dwelling built, in order to conceal me for the fifty days after he learned that the statue had been overthrown. It was on this account that, as soon as he knew what had happened ten days since, he came here for the purpose of concealing me during the forty days that remain ; and he has promised at the expiration of that time to come and take me back.'

Hearing this history, I swore to the young man that I would stay with him and protect him till the time of danger was passed. We passed thirty-nine days in the most pleasant manner possible and at length the fortieth arrived. The youth then prepared himself for the arrival of his father. When he had bathed and slept he said to me, ' Oblige me, my prince, and bring me a melon and some sugar. I want to eat something to refresh me.'

I brought a melon, and put it on a plate, and, as I could not find a knife to cut it, I asked the youth if he knew where there was one. ' There is one,' he replied, ' upon the shelf over my head.' I looked up and perceived one there ; but I strained myself so much in endeavouring to get it, that at the very moment I had it in my hand, my foot by some means got entangled in the covering of the bed, and I unfortunately fell down on the young man, and pierced him to the heart with the knife. He expired the very same instant.

Then fearing the anger of his father, I hid myself. Soon his ship arrived and, finding his son dead, he buried him with much lamentation and sailed away.

I now remained alone in the island for a month, at the end of which time I perceived the sea considerably diminish ; the island appeared to become larger, and the mainland approached nearer. In truth, the water decreased so much that there was now only a small channel between me and the continent, and I passed over without being deeper than the middle of my leg. When I reached the mainland I beheld a castle of red copper. While I stood gazing at it, ten well-made young men came out for the purpose, as it appeared, of walking, and I noticed that they were all blind of their right eye ; an old man of rather large stature, whose appearance was very venerable, accompanied them.

On seeing me, they asked me who I was and when I had told them all they invited me into the castle. I accepted their offer, and passing through many rooms, all well furnished and appointed, we came at length to a large and magnificent apartment, where there were ten small blue sofas, placed in a circle but separate from each other, which served both to sit on and to rest during the day, and also to sleep upon in the night. In the midst of this circle there was another sofa, less raised, but of the same colour, upon which the old man of whom I had spoken sat, while the young ones seated themselves upon the other ten. As each sofa held only one person, one of the young men said to me 'Sit down, my friend, upon the carpet in the middle of this place ; and do not endeavour to find out anything about us, nor ask the reason why we are all blind of the right eye ; be satisfied with what you see, and do not carry your curiosity any farther.' After supper one of the young men, now observing that it was so late, said to the old one, ' You see that it is time to retire to rest, and yet you do not bring us what is necessary for us to discharge our duty.' At this the old man got up, and went into a cabinet, from whence he brought upon his head ten basins, one after the other, all covered with blue stuff ; he placed one of them with a torch before each of

the young men. They uncovered their basins, in which there were some ashes, some charcoal in powder, and some lamp-black. They mixed all these together, and began to rub them over their faces, and smear their countenances until their appearance was very frightful. After they had blacked themselves over in this manner, they began to weep, to make great lamentations, and to beat their heads and breasts, calling out incessantly all the time, 'Behold the consequences of our idleness.'

They passed almost the whole night in this strange occupation. At last they ceased, when the old man brought them some water in which, they washed their faces and hands. They then took off their dresses, which were much torn, and put on others.

The next day I begged them to explain the meaning of their strange behaviour. They refused, but, at last, seeing me resolved to know the truth, they took a sheep and killed it; after they had taken off the skin, they gave me the knife they had made use of, and said, 'Take this knife; it will serve you for an occasion of which we will soon inform you. We are going to sew you up in this skin, in which it is necessary you should be entirely concealed. We shall, then leave you in this place, and retire. Soon afterwards, a bird of a most enormous size, which they call a roc, will appear in the air, and, taking you for a sheep, will plunge down upon you, and lift you up to the clouds; but do not let this alarm you. The bird will soon return with his prey towards the earth, and will lay you down on the top of a mountain. As soon as you feel yourself upon the ground, rip open the skin with the knife, and show yourself. On seeing you, the roc will be alarmed, and fly away, leaving you at liberty. Do not stop there; but go on until you arrive at a great castle entirely covered with plates of gold, set with large emeralds and other precious stones. Go to the gate, which is always open, and enter. All of us who are here have been in

this castle ; but we will tell you nothing of what we saw, nor what happened to us, as you will learn everything yourself. The only thing we can inform you of is, that it has cost each of us a right eye, and the punishment which you have witnessed is what we are obliged to undergo in consequence of our having been there.'

As soon as the young man had finished his speech, I wrapped myself up in the sheep-skin, and took the knife which they had given me. After they had sewn me up in it, they left me in that place, and retired into their apartment. The roc soon appeared, and everything happened as the young men had predicted, and I came to the castle.

Opposite to me I saw an open door through which I entered into a large saloon, where forty young females were sitting, whose beauty was so perfect that it was impossible to imagine any beauty greater. They were all very magnificently dressed, and as soon as they perceived me they got up, and, without waiting for me to pay my compliments, they called out, with appearance of great joy, ' Welcome, my brave lord, you are welcome' : and one of them, speaking for the rest, said, ' We have a long time expected a person like you. Your manner shews that you possess all the good qualities we could wish, and we hope that you will not find our company either disagreeable or unworthy of you.' After some resistance on my part, they forced me to sit down on a place that was more raised than theirs ; and, when I shewed them it was unpleasant to me, they said, ' It is your place ; from this moment you are our lord, our master, and our judge ; we are your slaves, and ready to obey your commands.'

I passed a whole year with these forty ladies. At the end of that time one of them said to me, ' At the end of each year we are compelled to absent ourselves forty days, to fulfil some duties, which cannot be dispensed with, but which we are not at liberty to reveal ; after this, we again return to this castle. Yesterday the year finished, and to-day we must leave you.'

Before they went they gave me the keys of the castle. Among them were the keys of a hundred doors which opened out of the courtyard. One of these doors was of gold and they warned me strictly never to enter that door, for if I did so great trouble would fall both on me and on them. I promised to do as they warned me. After their departure I opened one by one all the doors, till only the golden one remained. The wonderful and valuable things which I found in each of the ninety-nine rooms so excited my curiosity that at last I opened the golden door. Before I even set my foot inside, a very agreeable odour struck me, but it was so powerful that it made me faint. I soon, however, recovered, but, instead of profiting by such warning and giving up all idea of satisfying my curiosity, I entered ; I first waited till the odour was lessened and dispersed through the air. I then felt no inconvenience from it. I found a very large and vaulted room, the floor of which was strewed with saffron. It was illuminated with lights made of aleewood and ambergris, and placed on golden stands ; these afforded a strong smell. The brightness caused by these was still further increased by many lamps of silver and gold, which were filled with oil composed of many perfumes.

Among the numerous objects which attracted my attention was a black horse, the best-formed and most beautiful that ever was seen. I went close to it in order to observe it more attentively. The saddle and bridle which were on it, were of massive gold, richly worked. On one side of its manger there was clean barley and sesame, and the other was filled with rose-water ; I then took hold of its bridle, and led it towards the light, to examine it the better. I mounted it, and endeavoured to make it go, but as it would not move, I struck it with a switch, which I had found in its magnificent stable. It had hardly felt the stroke, before it began to neigh

in a most dreadful manner ; then, spreading its wings, which I had not till that moment perceived, it rose so high in the air that I lost sight of the ground. At length it began to descend towards the earth, where it alighted ; then, without giving me time to get down, it shook me so violently that I fell off behind, and with the end of its tale it dashed out my right eye.

This was the way I became blind. The horse itself immediately after spread its wings, took flight, and disappeared. I rose up, much afflicted at the misfortune, which I had thus brought upon myself, and started in the direction of Baghdad.

During my journey, I shaved my beard and eyebrows, and put on the habit of a calender. I was a long time on the road, and it was only this evening that I arrived in the city. At the entrance of one of the gates I encountered these two calenders, my brethren, who were equally strangers with myself. We were all much surprised with each other at the singular circumstance of having each lost our right eye.'

When the third calender had finished the recital of his history, Zobeide, addressing herself both to him and his brethren, said, 'Depart, you are all three at liberty to go wherever you please.' 'Pardon, madam ;' answered one of them, 'our curiosity, and permit us to stay and hear the adventures of these gentlemen, who have not yet spoken.' The lady then turned to the side where sat the caliph, the vizier Giafar, and Mesrour, of whose real character she was still ignorant, and desired each of them to relate his history.

The grand vizier, Giafar, who was always prepared to speak, immediately answered Zobeide. 'In order to obey you, madam,' said he, 'we have only to repeat to you what we already related before we entered.'

Zobeide, after listening to this, seemed to hesitate what she should say, but the three calenders entreated her to be equally

generous to the three pretended merchants of Mosul as she had been to them. ‘ Well, then,’ she cried, ‘ I agree to it. I wish all of you to be under the same obligation to me. I will therefore do you this favour, but it is only on condition that you instantly quit this house, and go wherever you please.’ Zobeide gave this order in a tone of voice that shewed she meant to be obeyed; the Caliph, the vizier, Mesrur, the three calenders, and the porter, therefore, went away without replying a word, for the presence of the seven armed slaves made them very respectful. They had no sooner left the house and the door was shut, than the Caliph said to the three calenders, at the same time, without letting them know who he was, ‘ What, gentlemen, as you are, strangers and but just arrived in this city, do you intend to do and which way do you think of going, as it is not yet daylight? ‘ This very thing, sir,’ answered they, much embarrasses us.’ ‘ Follow us, then,’ replied the Caliph, ‘ and we will relieve you from this difficulty.’ He then whispered to his vizier, and ordered him to conduct them to his own house, and bring them to the palace in the morning. ‘ I wish,’ added he ‘ to have their adventures written, for they are worthy of a place in the annals of my reign.’

The next morning, being resolved to know who the three ladies and the black dogs were, the Caliph summoned them to his presence, and in a kindly manner bade them tell him their history.

Zobeide then spoke as follows :—

THE HISTORY OF ZOBEIDE.

‘ Commander of the Faithful, the history which I am going to relate to your majesty is probably one of the most surprising you have ever heard. The two black dogs and myself are three sisters, having the same father and mother; and I shall, in

the course of my narration, inform you by what strange accident they have been transformed into these animals. The two ladies who live with me, and who are now here, are also my sisters, having the same father, but a different mother. She whose bosom is covered with scars is called Amine; the name of the other is Sasic, and I am called Zobeide.'

After the death of our father, the estate which he left us was equally divided amongst us. When my two half-sisters had received their share, they went and lived with their mother; my other two sisters and I remained with ours, who was still alive, and who, when she died, left a thousand sequins to each of us. When we had received what belonged to us, my two elder sisters, for I am the youngest, married. They of course went to live with their husbands, and left me alone. Not long after their marriage, the husband of my eldest sister sold everything he possessed and went to Africa where he squandered his own fortune and that of my sister, and then drove her from him. My sister then returned to Baghdad and lived with me, sharing all that I had. At length my other sister also returned in as miserable a state as the eldest had done. Her husband had ill-treated her in a similar manner, and I received her with the same kindness.

A year passed, and we continued on the best terms. I determined now to make a sea voyage and risk some part of my fortune in commercial speculations. With this view I went with my two sisters to Balsora, where I purchased a vessel ready for sea, which I loaded with the merchandise I had brought with me from Baghdad. We set sail, and after twenty days we made land. The first that appeared was a high mountain, at the foot of which was a town of considerable size. As the wind was fresh, we soon arrived in the harbour, where we cast anchor.

I was too impatient to wait till my sisters were ready to accompany me ; I therefore disembarked by myself, and went directly to the gate of the town. I observed rather a numerous guard, but the aspect of all of them was so hideous it frightened me. I saw, however, that they did not stir, and even that their eyes were motionless. This gave me courage, and, on approaching still nearer to them, I perceived they were all petrified. I then entered the town, and passed through several streets in all of which I observed men in every attitude, but they were without motion, and absolutely turned into stone. Having arrived at a large open place in the middle of the town, I discovered a great gate, covered with plates of gold, the two folding doors of which were open. I passed on to a large court, where there were many people ; some seemed in the very act of going out, and others of entering ; nevertheless, they all remained in the same place since they also were turned into stone, in the same manner as those which I had before seen. I passed on to a second court, and from thence to a third ; but they were both deserted, and a sort of horrid silence reigned throughout the place. Having advanced to a fourth court, I saw opposite to me a very beautiful building, the windows of which were shut with a trellis of massive gold. I concluded that this was the apartment of the queen. I passed on, and went into a chamber very richly decorated, in which I perceived a lady, who was also transformed to stone ; I knew that this was the queen, by a crown of gold which she had upon her head, and by a necklace of pearls, which were as large and round as small nuts. From the chamber of the petrified queen I passed on through many other magnificent apartments, of various descriptions, amusing myself thus until it was midnight, when I heard a voice like that of a man who was reading the Korau, in the same manner, and in a similar tone, as it was the custom to read it in our mosques. This gave me great joy ; I immediately got up, and taking a torch to light me,

I came to the door of a cabinet, from which I was sure the voice issued. A young man of pleasant countenance was seated upon a carpet, and recited with great attention from the Koran, which lay before him upon a small desk. The young man, on observing me, said. 'I entreat you, lady, to tell me who you are, and what has brought you to this desolate town I will inform you, in return, who I am, what has happened to me, and for what reason the inhabitants of this town are reduced to the condition you have seen ; and how it happens, also, that I alone am safe, and have escaped so dreadful a disaster.'

I related to him, in a few words, whence I came, what had induced me to make this voyage, and how I had fortunately arrived at this port after twenty days' sail.

He then told me that all the inhabitants of the city had been turned to stone because they refused to follow the teachings of the Prophet, but that he, having learnt the Koran in his youth from his nurse who was a true believer, had been spared. I then offered to take him back with me to Baghdad and he joyfully agreed. But on the voyage my sisters, being jealous of the friendship between the young man and me and thinking that I would marry him, one night threw us both into the sea. The young prince was drowned but I escaped to a small desert island. Soon after, while I was resting in the shade, I saw a long and large serpent with wings which was being pursued by a still larger serpent. Taking pity on the smaller serpent I seized a stone and with it killed the large serpent. The other, finding itself at liberty, immediately opened its wings and flew away. I continued to look for some time at this very extraordinary animal ; but having lost sight of it, I again seated myself in the shade in another spot, and fell asleep.

Conceive what was my astonishment, when I awoke, to find close by my side a black woman, of a lively and agreeable

expression of countenance, holding by a chain two dogs of the same colour. I immediately sat up, and asked her who she was. 'I am', she replied, 'that serpent which you delivered not long since from its most cruel enemy. To repay you for your services to me, with the help of other fairies like myself, I have transported all the goods in your ship to Baghdad, where you will find them safe. I have punished your two sisters by changing them into these black dogs, but this punishment will not be sufficient, and I wish you to treat them in the manner I am going to point out.'

At this instant the fairy took both the two black dogs and myself in her arms, and transported us to Baghdad, where I perceived, laid up in my warehouse, all the riches with which my vessel had been laden. Before the fairy left me she delivered to me the two black dogs, and spoke as follows :

'I command you, under the penalty of being changed to a similar animal, to inflict upon each of your sisters, every night, one hundred lashes with a whip, as a punishment for the crime they have committed against you and the young prince, whom they have drowned.' I felt myself obliged to promise to do what she required.

Every evening from that instant I have, though unwillingly, treated them in the manner your majesty saw last night. I endeavour to express to them, by my tears, with what repugnance and grief I fulfil my cruel duty; and in all this you may plainly perceive that I am rather to be pitied than blamed. If there be anything else that regards me, and of which you may wish to be informed, my sister Amine, by the recital of her history, will afford you every explanation.'

THE HISTORY OF AMINE.

Commander of the Faithful (began Amine), that I may not repeat those things which your majesty has already been informed of by my sister, I will only mention that my mother, having

taken a house to pass her widowhood in private, first bestowed me in marriage on the heir of one of the richest men in this city.

I had not been married quite a year, before my husband died. I thus became a widow, and was in possession of all his property, which amounted to above ninety thousand sequins. I was one day quite alone, and employed about my domestic affairs, when my servants came and told me that a lady wanted to speak with me. I desired them to let her come in. She appeared to be very far advanced in years. On her entrance she saluted me, by kissing the ground, and then rising on her knees, she said, 'I entreat you, my good lady, to excuse the liberty which I have taken in coming to importune you; but the report I have received of your charitable disposition is the cause of my boldness. I must inform you, most honourable lady, that I have an orphan daughter, who is to be married to-day; we are both strangers, and have not the least knowledge of any one in this city. This causes us great anxiety and confusion, because we wish that the important family, with which we are going to be connected, should believe that we are not altogether unknown, but are of some respectability. It is for this reason, most charitable lady, that I ask you to oblige us by honouring the marriage with your presence.'

I agreed and that evening I accompanied the old lady who took me to a large house. They conducted me through a court into a large hall, where I was received by a young lady of incomparable beauty. 'You have come here, madam,' she said to me, 'to assist at some nuptials; but I trust they will belong to different persons from those which you expect. I have a brother who is one of the most handsome and accomplished of men. He is so charmed with the description which he has heard of your beauty, that he will be most wretched if you do not take pity upon him and marry him.' Thereupon a young man of great beauty and grace appeared. I agreed to marry him. Before

the marriage was performed my new husband made one condition, that after our marriage I should neither see nor speak to any other man than himself. I agreed and we were married in due form. About a month afterwards I went with a few attendants into the streets to buy some silk. The silk, which the merchant showed me, was of such beauty that I was determined to possess it whatever the price. The merchant however insisted that I might have it on only one condition, that I permitted him to kiss my cheek. He would not part with it for gold or silver. I reluctantly agreed. I then drew aside my veil, when, instead of kissing me, the merchant gave me such a bite that the blood flowed from the wound.

On my return home I endeavoured to conceal my wound from my husband, but in vain. I dared not tell him the true cause of my misfortune, and, declaring that I had broken my promise, he commanded his slaves to kill me and throw my body into the Tigris. But the old woman who had been his nurse begged him to have mercy and at length he said to her 'Well then, out of regard for you I will grant her life; but I am determined she shall not go unpunished.' Then one of the slaves, by his order, gave me so many blows with a small pliant cane on my sides and bosom, that the skin and flesh were torn in every part. I was obliged to keep my bed four months; at length I was cured, but all the scars, which I could not prevent you from seeing yesterday, have remained there ever since. When I was cured I took shelter with my dear sister Zobeide, with whom I have lived ever since.' Amine then concluded her history by telling the Sultan how the porter and the three calenders had come to be in their house the night before.

The Caliph Harun Alrashid was very well satisfied with the account he thus received, and he publicly expressed the pleasure which these narratives had afforded him. When he

had thus satisfied his curiosity he wished to give some proofs of his generosity and munificence to the royal unfortunates, and also to make the three ladies experience his bounty. He said to Zobeide, ' Has not that fairy, madam, whom you first beheld under the form of a serpent, given you any information where she lives ; or rather, has she not promised to see you again, and suffer the two dogs to reassume their natural form ? '

' I ought not to have forgotten, Commander of the Faithful,' replied Zebeide, ' to have informed you that the fairy put a small packet of hair into my hand ; saying at the same time that I should one day have occasion for her presence ; and then, if I only burnt two single hairs, she would instantly be with me although she should happen to be beyond Mount Caucasus.' ' Where, madam,' replied the Caliph, ' is this packet of hair ? ' She took it out of her pocket, and, opening the lid of the box in which she kept it, she showed it to him. ' Let us then,' cried the Caliph, ' make the fairy appear now.'

Zobeide having agreed, they brought some fire, and she directly put the contents of the packet upon it. At the same moment the whole palace shook, and the fairy, in the shape of a lady most magnificently dressed, appeared before the Caliph. ' Commander of the Faithful', said she to the prince, ' you see me here, ready to receive your commands. The lady, who has called me here at your desire, has rendered me a very important service ; to give her proof of my gratitude, I have punished the perfidy of her sisters by transforming them into dogs, but if your majesty desires it, I will restore them to their natural shape.'

' Beautiful fairy ' answered the Caliph, ' you cannot afford me a greater pleasure than by granting me that favour. But I have another request to make to you on behalf of the lady, who has been so ill treated by her husband. As you are acquainted with almost everything, you can doubtless tell me the cruel wretch who treated her so ill.'

'I will restore the two dogs to their original form,' replied the fairy; 'I will cure the lady of all her scars perfectly; and I will then inform you of the name of him who has treated her so ill.'

The Caliph instantly sent to Zobeide's house for the two dogs; when they were come, the fairy asked for a cupful of water, which they gave her. She pronounced some words over it, which they did not understand, and then threw some of it over Amine and the two dogs. The latter were immediately changed into two females of most extraordinary beauty, and the scars of the former disappeared. The fairy then addressed the Caliph as follows:--'I have, O Commander of the Faithful, only now to discover to you what is the name of the unknown husband. He is very nearly related to you, since indeed he is Prince Amin, your eldest son.' Having concluded this speech, she saluted the Caliph and disappeared.

The Caliph then called his son, Prince Amin, and told him he was acquainted with the secret of his marriage, and informed him of the cause of the wound in Amine's cheek. The prince did not wait for his father to command him to take her again, but immediately received her.

The Caliph next declared that he himself would marry Zobeide, and offered her other three sisters to the calenders, the sons of kings, who accepted them with much joy for their wives. The Caliph then assigned a most magnificent palace to each of them in the city of Baghdad: he raised them to the first offices of the empire, and admitted them into his council.

They sent for the first cadi of Baghdad, who, with proper witnesses, drew up the forms of marriage; and the illustrious, and famous Caliph, Harun Alrashid, thus bestowed happiness on these persons, who had experienced such incredible misfortunes.

CHAPTER IV

THE HISTORY OF SINDBAD THE SAILOR.

In the reign of the same Caliph, mentioned in the last story, namely Harun Alrashid, there lived in Baghdad a poor porter, who was named Hindbad. One day, during the excessive heat of summer, he was carrying a heavy load from one extremity of the city to the other, and sat down to rest opposite a large house. He did not know who the owner of the house was, as he had not passed that way before. On learning from a servant that the owner was the famous and wealthy voyager, Sindbad, he contrasted his unhappy lot with that of the fortunate Sindbad, and said, 'What has he done to obtain such happiness or I to deserve such misery ?'

A servant then came out and said that his master wished to speak to him. He led him into a spacious room, where a number of persons were seated round a table, which was covered with all kinds of delicate food. In the principal seat was a grave and venerable personage, whose long white beard hung down to his breast; and behind were standing a crowd of officers and servants to wait on him. This person was Sindbad. The porter, quite confused by the number of the company, and, the magnificence of the entertainment, made his obeisance, with fear and trembling. Sindbad asked him to approach, and, seating him at his right hand, helped him himself to the choicest dishes, and gave him some excellent wine to drink. After the feast Sindbad said to the porter, 'I heard the words you spoke outside my house, and to show you that I have only obtained my present riches after incredible sufferings, I will give you an account of my seven voyages.'

In my youth I wasted in riotous living the wealth I inherited from my father. I then determined to use the small sum that remained in trade, and embarked on a ship with some merchants. One day, shortly after we set sail, we were becalmed before a small island which was green like a beautiful meadow. Some of us landed on the island, and lit a fire to cook our food, but in a short time the island suddenly began to tremble and we felt a severe shock. We then perceived that the island was really the back of a whale and all tried to escape to the ship. Most of us escaped, but before I could leave its back, the whale plunged into the water with me on its back. The captain set sail with the rest and left me to the mercy of the waves. The whale bore me on its back a day and a night till at last a big wave cast me on an island. Here I found horses of great beauty and men in charge of them. On hearing my adventure, the men offered me some food and told me that they were grooms to King Mihrage, who was the sovereign of that isle; and that they came every year about that time to pasture the king's horses. The next day, they added, was the day fixed for their departure, and if I had been one day later I must certainly have perished, because they lived so far off that it was impossible to reach their habitations without a guide.

The following day they returned to the capital of the island with the horses, whither I accompanied them, and on my arrival the king treated me with great kindness.

One day, as I was standing near the port, I saw a ship come towards the land: when they had cast anchor, they began to unload its goods, and the merchants to whom they belonged took them away to their warehouses. Happening to cast my eyes on some of the packages, I saw my name written, and having attentively examined them, I concluded them to be those, which I had embarked in the ship in which I left Balsora.

I also recollect the captain; but, as I was persuaded that he thought me dead, I went up to him, and asked him to whom those parcels belonged. 'I had on board with me', replied he, 'a merchant of Baghdad, named Sindbad; one day, when we were near an island, at least such it appeared to be, he, with some other passengers, went ashore on this supposed island, which was no other than an enormous whale which had fallen asleep on the surface of the water. The fish no sooner felt the heat of the fire they had lighted on its back, to cook their provisions, than it began to move, and plunge about the sea. Most of the persons who were on it were drowned, and the unfortunate Sindbad was one of the number. These parcels belonged to him, and I have resolved to sell them, that, if I meet with any of his family, I may be able to return them the profit I have made of the principal.' 'Captain,' said I, then, 'I am that Sindbad whom you supposed dead.' The Captain at first would not believe that I was really Sindbad. He said that he had seen Sindbad perish with his own eyes. I then told him how I had been saved. He was amazed but at last recognised me and embraced me. I then returned with him safely to Balsora. I purchased slaves of each sex and bought a magnificent house and grounds. I thus established myself, and determined to forget the disagreeable things I had endured and to enjoy the pleasures of life.'

Sindbad here ceased, and giving the porter a purse containing a hundred sequins bade him go home and return the next day and hear the continuation of his adventures.

Hindbad dressed himself in his best clothes on the following day, and returned to the house of Sindbad, who received him with smiling looks and a friendly air. As soon as the guests were all arrived, the table was served, and they sat down to eat. When the repast was finished, Sindbad thus addressed his guests,

' Gentlemen, I request you to listen to me, while I relate the adventures of my second voyage. They are more worthy of your attention than were those of my first.' The company was silent and Sindbad began as follows :—

THE SECOND VOYAGE OF SINDBAD THE SAILOR.

' I had resolved, after my first voyage, to pass the rest of my days in peace at Bagdad, as I had the honour to tell you yesterday. But I soon grew weary of an idle life; and the desire of seeing foreign countries returned. I bought some merchandise, and I set off a second time with some merchants, upon whose honesty I could rely. We embarked in a good vessel, and having recommended ourselves to the care of the Almighty, we began our voyage.

We went from island to island, and made some very advantageous exchanges. One day we landed on an island which was covered with a variety of fruit trees, but so wild that we could not discover any habitation, or the trace of a human being. After walking about the island I sat down to rest and fell asleep. When I awoke I found my companions gone and the ship at full sail in the far distance. Resigning myself to my fate, I climbed a high tree and looked about me. Perceiving something white I walked towards it and, as I approached, I perceived it to be a white ball of a prodigious size, and when I got near enough to touch it, I found it was soft. I walked round it to find whether there was an opening, but could find none; and it appeared so even, that it was impossible to get up it. The circumference might be about fifty paces.

The sun was then near setting; the air grew suddenly dark, as if obscured by a thick cloud. I was surprised at this change, but much more so when I perceived it to be caused by a bird of a most extraordinary size, which was flying towards me. I recollecting having heard sailors speak of a bird called a roe; and I

conceived that the great white ball, which had drawn my attention, must be the egg of this bird. I was not mistaken, for shortly after it alighted on it, and placed itself as if to sit upon it. When I saw it coming, I drew near to the egg, so that I had one of the claws of the bird just before me ; this claw was as big as the trunk of a large tree. I tied myself to it with the linen of my turban, in hopes that the roc, when it took its flight the next morning, would carry me with it out of that desert island. My plan succeeded, for at the break of day the roc flew away, and carried me to such a height that I could not distinguish the earth ; then it descended with such rapidity that I almost lost my senses. When the roc had alighted, I quickly untied the knot that confined me to its foot, and had scarcely loosed myself when it darted on a serpent of an immeasurable length, and seizing it in its beak, flew away.

The place in which the roc left me was a very deep valley, surrounded on all sides with mountains of a great height.

In walking along this valley, I remarked that it was strewed with diamonds, some of which were of an astonishing size. The next morning, while I was still asleep on the ground, something tumbling near me, with a great noise, awoke me.

It was a large piece of fresh meat, and at the same moment I saw a number of such pieces rolling down the rocks from above.

I had always disbelieved the accounts which I had heard related, by seamen and others, of the valley of diamonds and of the means by which merchants procured them. I now knew them to be true. The method is this : the merchants go to the mountains, which surround the valley, about the time that the eagles hatch their young. They cut large pieces of meat, and throw them in to the valley ; and the diamonds,

on which they fall stick to them. The eagles which are larger and stronger in that country than in any other, seize these pieces of meat, to carry to their young at the top of the rocks. The merchants then run to their nests, and by various noises oblige the eagles to retreat ; and then take the diamonds that have stuck to the pieces of meat. This is the method they employ to procure the diamonds out of the valley, which is inaccessible on every side. I had supposed it impossible ever to leave this valley and began to look on it as my tomb ; but on seeing this I changed my opinion, and entertained hopes of saving my life. I collected the largest diamonds I could find, and with them filled my leather bag, in which I had carried my provisions. I then took one of the largest pieces of meat, and tied it tight round me with the linen of my turban ; in this state I laid myself on the ground, having first fastened on my leather bag in a secure manner.

I had not been long in this situation, before the eagles began to descend, and each seized a piece of meat, with which it flew away. One of the strongest, having darted on the piece to which I was attnehed, carried me up with it to its nest. The merchants then began their cries to frighten away the eagles, and, when they had obliged them to quit their prey, one of them approached me, but was much surprised and alarmed on seeing me. I however related to him how I had come there and gave him one of the diamonds in my bag. The merchants suffered me to stay with them and I accompanied them on their return voyage. We reached the nearest port in safety, and from thence sailed to an island, which produces the tree whenceem amorph is extracted ; a tree so large and thick that a hundred men may be shaded by it with ease.

The rhinoceros is a native of this island : it is a smaller animal than the elephant, yet larger than the buffalo. It has

a horn on the nose, about a cubit in length ; this horn is solid and cut through the middle from one extremity to the other, and on it are several white lines, which represent the figure of a man. The rhinoceros fights with the elephant, and, piercing him with his horn, carries him off on his head ; but as the fat and blood of the elephant run down on his eyes and blind him, he falls on the ground, and, what will astonish you, the roc comes and seizes them both in its claws, and flies away with them to feed its young.

On my return to Bagdad, the first thing I did was to distribute a great deal of money amongst the poor, and I enjoyed with credit and honour the rest of my immense riches, which I had acquired with so much labour and fatigue.'

Here Sindbad completed the relation of his second voyage. He ordered a hundred sequins to be given to Hindbad, whom he invited to come on the morrow to hear the history of the third voyage. When Hindbad and the other guests had again assembled he began the detail of his third voyage :—

THE THIRD VOYAGE OF SINDBAD THE SAILOR.

' Notwithstanding the comfortable way of life in which I had settled myself, I soon became desirous to travel again ; and having conveyed some rich merchandise to Balgora, I again embarked with other merchants. We made a long voyage, and touched at several ports, and traded profitably. One day, when we were in the open sea, we were overtaken by a violent tempest, which drove us near an island, and we were compelled to anchor there to repair our ship. When the sails were furled, the captain told us that the island was inhabited by hairy savages, who would come to attack us ; and although they were only dwarfs, we must not attempt to make any resistance ; for, as their number was inconceivable, if we should happen to kill one, they would pour

upon us like locusts, and destroy us. No sooner had he said this than we saw coming towards us an innumerable horde of hideous savages, entirely covered with red hair, and about two feet high. They threw themselves into the sea, and swam to the ship, which they soon completely surrounded. They spoke to us as they approached, but we could not understand their language. They began to climb the sides and ropes of the vessel with so much swiftness and agility that their feet scarcely seemed to touch them, and soon reached the deck.

They unfurled the sails, cut the cable from the anchor, and after dragging the ship to the shore, obliged us to disembark : after this they conveyed us to another island, from whence they had come. We left the shore, and, advancing farther into the island, we found some fruits and herbs, which we ate to prolong our lives as much as possible, for we all expected to be sacrificed. As we walked, we perceived at some distance a considerable building, towards which we bent our way. It was a large and high palace, with a folding door of ebony, which opened as we pushed it. We entered the courtyard, and facing us saw a vast apartment, on one side of which was a large heap of human bones and on the opposite one a number of spits for roasting.

The sun was setting ; and, while we were in a state of great alarm at what we saw, the door of the apartment suddenly opened, and the frightful figure of a black man, as tall as a large palm tree, came forward. In the middle of his forehead one eye, red and fiery as a burning coal, stood alone : his front teeth were long and sharp, and projected from his mouth, which was as wide as that of a horse, with the under lip hanging on his breast : his ears resembled those of an elephant, and covered his shoulders, and his long and curved nails were like the talons of an immense bird. At the sight of this hideous giant we all fainted

and remained a long time like dead men. At last our senses returned, and we saw him examining us with his piercing eye. When he had viewed us well, he advanced towards us, and having approached, he extended his hand to me, and taking me up by the neck, turned me round all ways as a butcher would handle the head of a sheep. After having well considered me, finding that I was little more than skin and bone, he released me. He took up each of the others in their turn, and examined them in the same manner, and, as the captain was the fattest of the party, he held him in one hand as I should a sparrow, and with the other thrust a spit through his body, then kindling a large fire, he roasted him, and ate him for his supper in the apartment, whither he retired. Having finished his repast, he returned to the vestibule, where he lay down to sleep, and snored louder than thunder. He did not wake till the next morning, but we passed the night in the most terrible suspense. When day-light returned, the giant awoke and went abroad, leaving us in the palace.

The next evening the giant killed and ate another of my companions in the same manner.

Next morning I formed a plan of escape. First we built some rafts from a heap of wood which lay on the shore. Then, when the evening came and the giant had eaten another of our party and was asleep, ten of us each took a spit; we heated the points red-hot, thrust them into the giant's eye, and blinded him.

The pain which the giant suffered made him groan hideously; he suddenly raised himself, and extended his arms on all sides to seize some one and kill him in his rage; but, fortunately, we had time to get at some distance from him and to throw ourselves on the ground in places where he could not set his feet on us. After having sought us in vain, he at last found the door and went out, bellowing with pain.

We quitted the place immediately after the giant, and repaired to the shore, in that part where our rafts lay. We set them afloat, and waited till daybreak. Soon the giant appeared and we ran precipitately to our rafts, and rowed away as fast as possible. The other giants, seeing this, provided themselves with large stones, hastened to the shore, and even ventured to their middles into the sea, to throw them at us, which they did so skilfully as to sink all the rafts excepting that I was upon, so that two of my companions and I myself were the only fortunate ones, the others being all drowned. As we rowed with all our strength, we soon got out of reach of the stones, and at length had the good fortune to be thrown on an island, where we found some excellent fruits, which renewed our exhausted strength.

Towards night we went to sleep on the sea-shore, but were soon awakened by the noise which the scales of an immense serpent, long as a palm-tree, made on the ground. It was so near to us that it devoured one of my companions, notwithstanding the efforts he made to extricate himself ; for the serpent shook him several times, and then, crushing him on the earth, quickly swallowed him. The next day, though we took refuge in a tree, it raised itself against the trunk and swallowed my other companion in the same manner.

I then collected a great quantity of small wood and furze, and tying it in faggots, put it round the tree in a large circle, and tied some across the top to cover my head. This being done, I enclosed myself within this circle when the evening came on. The serpent did not fail to return and try to devour me ; but he could not succeed, on account of the rampart I had formed. The next morning I perceived a vessel at a great distance. I cried with all my strength, and unfolded the linen of my turban to attract the attention of those on board. This had the desired

effect ; the crew saw me, and the captain sent a boat for me, and, after I had told the merchants and seamen how I came to be on the island, they behaved very kindly to me.

We remained a considerable time at sea, and touched at several islands ; at length we entered a port and cast anchor, and the merchants began to unload their goods, to sell or exchange them. One day the captain called me to him, and said, ' Brother, I have in my possession some goods which belonged to a merchant, who was for sometime on board my ship. As this merchant is dead, I am going to have them valued, that I may render some account of them to his heirs, should I ever meet with them.' The bales he was speaking of were already upon deck. He showed them to me, saying, ' These are the goods in question ; I wish you to take charge of them, and sell them, on the condition of receiving what is usually due for your trouble.' I consented, and thanked him for the opportunity he afforded me of employing myself.

On looking earnestly at the captain I recognised him to be the very same person who, in my second voyage, had left me on the island. ' Captain,' said I to him, ' was the merchant to whom these things belonged called Sindbad ? ' ' Yes,' returned he, ' that was his name ; he was from Baghdad, and embarked on board my vessel at Balsora. One day, when he went ashore on an island for fresh water, I know not by what mistake, he was left behind ; none of the crew perceived it till four hours after, when the wind blew so fresh against us, that it was impossible to return.' ' You believe him to be dead ? ' resumed I. ' Most assuredly,' replied the captain. ' Well then,' said I, ' open your eyes and know that the same Sindbad whom you left in the desert is now before you. I fell asleep on the banks of a little stream, and when I awoke I perceived that the ship was gone.'

At these words, the captain fixed his eyes on me very attentively, and at last recollectecl me. ‘God be praised !’ cried he. ‘Here are your goods, which I have preserved with care. I return them to you with the profit I have made on them.’

At length, after a long voyage, we arrived at Balsora, from whence I came to Baghdad with so much wealth that I did not know the amount of it, I gave a great deal to the poor, and made considerable additions to my landed estates.’

Sindbad thus finished the history of his third voyage, and gave Hindbad a hundred sequins, inviting him to the usual repast on the morrow, and when he and the other guests had again met, Sindbad commenced the narrative of his fourth voyage.—

THE FOURTH VOYAGE OF SINDBAD, THE SAILOR.

‘The pleasures into which I entered after my third voyage could not deter me from venturing on the sea again. Having settled my affairs, and furnished myself with merchandise, I reached a port, where I embarked. We set sail, and touched at several ports, and oriental islands ; but, one day, we were surprised by a sudden squall of wind, by which the vessel, becoming ungovernable, was driven on a sandbank, and went to pieces, so that a great number of the crew, as well as the cargo, perished.

I had the good fortune, as well as some other merchants and sea-men, to get hold of a plank ; we were all drawn by the strength of the current towards an island that lay before us. We found some fruits and fresh water, which re-established our strength, and we lay down to sleep in the spot where the waves had thrown us. The grief we felt at our misfortune rendered us careless of our fate. The next morning, when the sun was risen, we left the shore, and advancing in the island, perceived

some dwellings, towards which we bent our way. When we drew near, a great number of blacks came out to us, and surrounded us, seized our persons, of which they seemed to make a division, and then conducted us to their houses.

Five of my comrades and myself were taken into the same place. They made us sit down, and then offered us a certain herb, inviting us by signs to eat of it. My companions, without considering that they who gave it us did not eat of it, eagerly, owing to their hunger, devoured it. I, who had a sort of presentiment that it was for no good purpose, refused even to taste it; and it was well I did, for a short time after I perceived that my companions soon lost all recollection of their situation, and did not know what they said. The blacks then served us with some rice dressed with the oil of the cocoa-nut, and my comrades, not being sensible of what they did, ate it ravenously.

I ate some also, but very little.

The blacks had presented the herb first to affect our heads, and thus banish the sorrow which our miserable situation would create, and the rice was given to fatten us. As they were cannibals, they designed to feast on us when we were in good condition. My poor companions fell victims to this custom, because they had lost their senses, and could not foresee their destiny. As for me, instead of fattening as the others had done, I grew thinner every day. The fear of death, which constantly haunted me, turned the food I took to poison, and I fell into a state of languor, which was in the end very beneficial: for the blacks, having eaten my comrades, were contented to let me remain till I was in better condition.

In the meantime I was allowed a great deal of liberty, and one day I escaped when the blacks were all absent. I fled for seven days, and on the eighth I came to the sea-shore; here I saw some white people like myself, employed in gathering pepper, of

which there was in that place a great abundance. They came towards me as soon as they perceived me, and asked me in Arabic whence I came.

Delighted to hear my native language once more, I readily complied with their request, and related to them the manner in which I had been shipwrecked, and had come to that island where I had fallen into the hands of the blacks.

I remained with them until they had collected as much pepper as they chose, after which they made me embark with them in their vessel, and we soon reached another island, whence they had come. They presented me to their king, who was a good prince. He listened to my adventures, which astonished him ; and he ordered for me some new clothes, and directed that care should be taken of me, I became a great favourite with him ; consequently all ranks of people endeavoured to please me, so that I was soon considered more a native than a stranger.

I remarked one thing, which appeared to me very singular. Every one, the king not excepted, rode on horseback without either bridle or stirrups. One day took the liberty to ask his majesty why such things were not used. He replied that he was entirely ignorant of what I meant.

I immediately went to a workman, and gave him a model to make the tree of a saddle from ; that finished, I covered it myself with leather, richly embroidered in gold, and stuffed it with hair. I then applied to a locksmith, who made me a bit according to the pattern I gave him, and some stirrups also.

When these things were completed, I presented them to the king, and tried them on one of his horses : the prince then mounted it, and was so pleased with the invention, that he made considerable presents. I was then obliged to make several saddles for his ministers and the principal officers of

his household, who all rewarded me with very rich and handsome presents.

Shortly afterwards the king gave one of the ladies of his court to me in marriage. I lived with her happily for some time, but then I became anxious to return to my home in Bagdad.

These were my sentiments, when the wife of one of my neighbours, with whom I was very intimate, fell sick and died. I went to console him, and finding him in the deepest affliction, 'May Heaven preserve you,' said I to him, 'and grant you a long life.' 'Alas,' replied he, 'how can I obtain what you wish me?' I have only one hour to live. This day I shall be buried with my wife. Such is the custom which our ancestors have established in this island, and which is still inviolably observed; the husband is interred alive with his deceased wife, the wife with the husband, in the same way; nothing can save me, and every one submits to this law.'

Whilst he was relating to me this singular custom, his relations, friends, and neighbours arrived to be present at the funeral. They dressed the corpse of the woman in the richest attire, as on the day of her nuptials, and decorated her with all her jewels. They then placed her uncovered on a bier, and the procession set out. The husband, dressed in mourning, went immediately after the body of his wife, and the rest followed. They bent their course towards a high mountain, and when they were arrived, a large stone, which covered a deep pit, was raised, and the body let down into it without taking off any of the ornaments. After that the husband took his leave of his relations and friends, and without making any resistance, suffered himself to be placed on a bier, with a jug of water and seven small loaves by his side; he was then let down, as his wife had been. This mountain extended a great way, and served as a boundary

to the ocean, and the pit was very deep. When the ceremony was completed, the stone was replaced, and the company retired.

Soon a similar misfortune came on me. My wife died and I was treated in the same manner as my friend had been. I begged the king to show mercy to me as a stranger, but it was in vain, and I was left alone at the bottom of the pit.

As I approached the bottom, I discovered, by the little light that shone from above, the shape of this subterraneous abode. It was a vast cavern, which might be about fifty cubits deep. I soon smelt an insupportable stench, which arose from the carcasses that were spread around. Plunged in grief as I was, yet the love of life still glowed within me. I felt my way to the bier on which I had been placed. I found my bread and water, of which I partook. The cave now appeared more spacious, and to contain more bodies than I had at first supposed. I subsisted for some days on my provisions; but they were nearly exhausted, when one day I heard a sound like breathing and a footstep. I advanced to the part from whence the sound proceeded. I heard a louder breathing at my approach, and I fancied I saw some thing like a shadow fleeing from me. I followed this kind of shadow, which occasionally stopped, and then again retreated panting as I drew near. I pursued it so long, and went so far that at last I perceived a small speck of light, resembling a star. I continued to walk towards this light till I arrived at an opening in the rock, large enough to allow me to pass. I passed through, and I then perceived that the thing which I had heard pant, and which I had followed, was an animal that lived in the sea, and was in the habit of going into that cave to devour the dead bodies.

I concealed myself in the cave for two or three days, when I perceived a vessel just sailing out of the harbour, and passing by the spot where I was. I made signs with the linen of my

turban, and cried aloud with all my strength. They heard me on board, and despatched the boat to fetch me. When the sailors inquired by what misfortune I had got in that place, I replied that I had been wrecked two days since on that shore. Fortunately for me, these people did not consider whether my story was probable, but, satisfied with my answer, they took me on board, and I arrived safely at Baghdad.'

Sindbad here concluded the relation of his fourth voyage, which surprised his audience still more than the three preceding ones had done. He repeated his present of a hundred sequins to Hindbad, and when he and the other guests had assembled on the following day, Sindbad began the account of his fifth voyage as follows :—

THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

'The pleasures I enjoyed soon made me forget the pains I had undergone ; yet they did not prevent my resolving to venture a fifth time on the sea. I again provided myself with merchandise, packed it, and sent it by land carriage to the nearest sea-port ; where, unwilling to trust any more to a captain, and wishing to have a vessel of my own, I built and equipped one at my own expense. As soon as it was finished, I loaded it and embarked ; and as I had not sufficient cargo to fill it myself, I received several merchants of different nations with their goods.

We hoisted our sails to the first fair wind, and put to sea. After we had sailed a considerable time, the first place we stopped at was a desert island, where we found the egg of a roe, of an immense size ; it contained a small roe, which was just ready to hatch. The merchants who were with me broke the egg with hatchets, and cut out the young roe piece by piece, and roasted it

Then we saw the father and mother of the young roe approach, and fled in terror back to our ship. But they pursued us with

a huge piece of rock in their beaks, and one of them flying above the ship let fall the rock so that it broke the ship into a thousand pieces. All the sailors and passengers were killed save myself. I was myself under water for some time, but, rising again to the surface, I had the good fortune to seize a piece of the wreck, and was borne safely on it by the wind to another island.

I seated myself on the grass to rest from my fatigue after which I arose and advanced into the island. I seemed to be in a delicious garden ; wherever I turned my eyes I saw beautiful trees, some loaded with green, others with ripe fruits, and transparent streams wandering between them. I ate of the fruits, which I found to be excellent, and quenched my thirst at the inviting brooks.

When I had advanced some distance in the island, I perceived an old man, who appeared much broken down. He was seated on the bank of a little rivulet : at first I supposed he might be, like myself, shipwrecked. I approached and saluted him ; but instead of replying, he made signs to me to take him on my shoulders and cross the brook, making me understand that he wanted to gather some fruits.

In order to render him this small service I took him on my back, and crossed the stream ; when I had reached the other side, I stopped, and desired him to alight ; instead of which (I cannot help laughing whenever I think of it), this old man who appeared to me so decrepit, nimbly threw his legs, which I now saw were covered with a skin like a cow's, over my neck, and seated himself fast on my shoulders, at the same time squeezing my throat so violently, that I expected to be strangled ; this alarmed me so much, that I fainted away.

Notwithstanding my situation, the old man kept his place on my neck ; he only loosed his hold sufficiently to allow me to breathe. When I was a little recovered, he pushed one of his

feet against my stomach, and, kicking my side with the other, obliged me to get up. He then made me walk under some trees, and forced me to gather and eat the fruit we met with. He never quitted his hold during the day, and, when I wished to rest at night, he laid himself on the ground with me, always fixed to my neck. He never failed to awaken me, in the morning, which he did by pushing me, and then he made me get up and walk, kicking me all the time.

One day, having found on the ground several dried gourds, which had fallen from the tree that bore them, I took a large one, and after having cleared it well, I squeezed into it the juice of several bunches of grapes, which the island produced in great abundance. When I had filled the gourd, I placed it in a particular spot, and some days after returned with the old man. Tasting the contents, I found it to be converted into excellent wine, which for a little time made me forget the ills that oppressed me. It gave me new vigour, and raised my spirits so high that I began to sing and dance as I went along.

The old man, perceiving the effect this liquor had on my spirits, made signs to me to let him taste it; I gave him the gourd, and the liquor pleased him so well that he drank it to the last drop. There was enough to make him drunk; he began to sing after his own manner, and to stagger on my shoulders. His legs loosened by degrees; so that finding he no longer held me tight, I threw him on the ground, where he remained motionless; I then took a large stone and crushed him to death.

I was much rejoiced at having so effectually got rid of this old man, and I walked towards the sea shore, where I met some people who belonged to a vessel, which had anchored there to get fresh water. They were very much astonished at seeing me and hearing the account of my adventure.

'You had fallen,' said they, 'into the hands of the Old Man of the Sea, and you are the first whom he has not strangled ; he never left those whom he had once mastered till he had slain them ; and this island is notorious for the number of persons he has killed. The sailors and merchants who land here never dare approach, excepting they are in a strong body.'

Having informed me of this, they took me to their ship, where the captain received me with the greatest politeness, when he heard what had befallen me. He set sail, and in a few days we landed at the port of a large city, where the houses were built of stone.

One of the merchants of the ship entreated me to accompany him, and conducted me to the lodging set apart for foreign merchants. He gave me a large sack, and then introduced me to some people belonging to the city, who were also furnished with sacks ; then having desired them to take me with them to gather cocoa-nuts. 'Go,' said he, 'follow them, and do as they do ; and do not stray from them, for your life will be in danger if you leave them.' He gave me provisions for the day, and I set off with them.

We arrived at a large forest of tall straight trees, the trunks of which were so smooth, that it was impossible to climb up to the branches where the fruit grew. They were all cocoa-nut-trees, and we wanted to knock down the fruit and fill our sacks. On entering the forest, we saw an amazing number of monkeys, of all sizes, which fled at our approach, and ran up the trees with surprising agility. The merchants collected some stones, and threw them with great force at the monkeys, who had reached some of the highest branches. I did the same, and the monkeys, perceiving what we were doing, gathered cocoa-nuts, and, threw them down at us, with gestures which plainly showed their anger. We picked up the cocoanuts, and at intervals threw up

stones to irritate the monkeys. By this contrivance we filled our sacks with the fruit; a thing utterly impossible by any other method. I continued to follow this course for many days, until I found a vessel about to sail. I embarked with my cocoa-nuts, and after visiting several other islands safely returned to Baghdad.'

Having concluded this narrative, Sindbad gave a hundred sequins to Hindbad, who retired with all the other guests. The same party returned to the rich Sindbad the next day; and, after having feasted them as usual, he began the account of his sixth voyage:—

THE SIXTH VOYAGE OF SINDBAD, THE SAILOR.

' You are no doubt, gentlemen, surprised how I could be tempted again to sail to foreign lands after having undergone so many perils in my other voyages. I am astonished myself when I think of it. It was fate alone that dragged me, at the expiration of a year, to venture myself a sixth time on the sea, notwithstanding the tears and entreaties of my relations and friends, who did all in their power to persuade me to stay.'

Misfortune again fell on me, and my ship was wrecked on an island, at the foot of a large steep mountain which ran along the shore.

In that island a large river of fresh water took its course from the sea, and ran along the coast through a dark cave, the opening of which was extremely high and wide.

We remained on the shore of the island till all our provisions were exhausted and my companions died one by one, for the mountains on the coast were so steep that we could not climb them to search for food inland.

But Heaven still had pity on me, and one day inspired me with the thought of going to the river, which lost itself in the

hollow of the cave. I examined it with great attention, and it occurred to me that, as the river ran under ground, it must in its course come out to daylight again.

I determined therefore to construct a raft, which I made of thick pieces of wood and great cables, of which there was an abundance owing to the countless ships, that had been before wrecked on the island. I tied them closely together, and formed a strong vessel. I embarked on my raft with two little oars which I provided myself with, and, trusting to the current, I resigned myself to the will of God.

As soon as I was under the vault of the cavern, I lost the light of day; and the current carried me on without my being able to discern its course. I rowed for some days in this darkness without ever perceiving the least ray of light. At length I fell into a sweet sleep. I cannot tell whether I slept long, but, when I awoke, I was surprised to find myself in an open country near a bank of the river, to which my raft was fastened, and in the midst of a large concourse of blacks. I rose as soon as I perceived them, and saluted them, and one of them who spoke Arabic thus addressed me:—‘Brother,’ said he, ‘be not surprised at seeing us; we live in this country, and we came hither to-day to water our fields from this river, which flows from the neighbouring mountain, by cutting canals to admit a passage for the water.’

‘We observed that the current bore something along, and we immediately ran to the bank to see what it was, and perceived this raft; one of us instantly swam to it, and conducted it to shore. We fastened it as you see, and were waiting for you to wake. We entreat you to relate to us your history, which must be very extraordinary; tell us how you could venture on this river, and whence you come.’ After listening to his words

I first requested him to give me some food, after which I promised to satisfy their curiosity.

They produced several kinds of meat, and, when I had satisfied my hunger, I related to them all that had happened to me, to which they appeared to listen with great admiration. They then took me to their king who received me kindly and listened to my adventures. I abode there for some time and travelled over the island which is called Serendib.

At length I asked the king's permission to return to my own country and he gave me permission. When I bade him farewell, he loaded me with presents, and at the same time gave me a letter for the Commander of the Believers, our sovereign lord, saying, 'I beg you to present from me this letter and this present to the Caliph Harun Alrashid, and to assure him of my friendship.' This I promised to do.

The letter of the king of Serendib was written on the skin of a certain animal, highly prized in that country on account of its rareness. The colour of it is yellow. The latter itself was in characters of blue and it contained the following words in the Indian language :—

'The king of the Indies, who is preceded by a thousand elephants : who lives in a palace, the roof of which glitters with a hundred rubies, and who possesses in his treasury twenty thousand crowns, enriched with diamonds, to the Caliph Harun Alrashid.'

'Although the present that we send you be insignificant, yet receive it as a brother and a friend, in consideration of the friendship we bear you in our heart ; and which we feel happy in having an opportunity of testifying to you. We ask the same share in your affection, as we hope we deserve, being of a rank equal to that which you hold. We salute you as a brother. Farewell.'

The present consisted, first, of a vase made of one single ruby, pierced and worked into a cup of half a foot in height, and

an inch thick, filled with fine round pearls, all weighing half a drachm each ; secondly, the skin of a serpent, which had, scales as large as a common piece of money, the peculiar property of which was to preserve those who lay on it from all disease ; thirdly, fifty thousand drachms of the most exquisite aloe-wood, together with thirty grains of camphor as large as a pistachio-nut ; and, lastly, all this was accompanied by a female slave of the most enchanting beauty, whose clothes were covered with jewels.

The ship set sail, and after a long though fortunate voyage we landed at Balsora, from whence I returned to Baghdad. On my arrival I took the letter of the king of Serendib, and presented myself at the gate of the Commander of the Faithful with the presents followed by the beautiful slave, and was immediately conducted before the throne of the Caliph. I prostrated myself at his feet and gave him the letter and the present. When he had read the contents, he inquired of me whether it was true that the king of Serendib was as rich and powerful as he reported himself to be in his letter. I prostrated myself a second time, and when I arose, 'Commander of the Faithful', said I, 'I can assure your majesty, that he does not exaggerate his riches and grandeur ; I have been witness to it. Nothing is more wonderful than the magnificence of his palace.'

'While he is on a march, an officer, who sits before him on an elephant, from time to time cries with a loud voice, "This is the great monarch, the powerful and tremendous Sultan of the Indies, whose palace is covered with a hundred thousand rubies, and who possesses twenty thousand diamond crowns."

'After he has pronounced these words, an officer, who is behind the throne, cries in his turn, "This monarch, who is so great and powerful, must die, must die, must die." The first officer then replies, "Hail to him who lives and dies not."

'The king of Serendib is so just, that there are no judges in his capital, nor in any other part of his dominions ; his people do not want any. They know and observe with exactness the true principles of justice, and never deviate from their duty ; therefore, tribunals and magistrates would be useless amongst them.'

Sindbad here finished his discourse, and on the following day began the relation of his seventh and last voyage in these terms :--

THE SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR.

'On my return from my sixth voyage, I absolutely relinquished all thoughts of ever venturing again on the seas. I was now arrived at an age which required rest ; and besides this, I had determined never more to expose myself to the perils , which I had so often experienced : I prepared therefore to enjoy my life in quiet and repose.

One day, however when I was regaling a number of friends, one of my servants came to tell me that an officer of the Caliph wanted to speak to me. I got up from table and went to him. 'The Caliph,' said he, 'has ordered me to inform you that he wishes to see you.' I followed the officer to the palace, and he presented me to the prince, whom I saluted by prostrating myself at his feet. 'Sindbad,' said he, 'I am in want of you : you must do me a service, and go once more to the king of Serendib with my answer and presents ; it is but right that I should make him a proper return for the civility he has shown me.'

I begged to be excused the voyage and recounted all the hardships of my previous voyages, but when I plainly saw that the Caliph had resolved on my going, I signified to him that I

was ready to obey his commands. He seemed much pleased, and ordered me a thousand sequins to pay the expenses of the voyage.

In a few days I was prepared for my departure; and as soon as I had received the presents of the Caliph, together with a letter written with his own hand, I set off and embarked at Balsora. After a pleasant voyage, I arrived at the island of Serendib, and carried out the commission with which I had been entrusted.

Three or four days after we had set sail, we were attacked by corsairs, who easily made themselves masters of our vessel, as we were not in a state for defence. Some persons in the ship attempted to make resistance, but it cost them their lives. The rest of us were made slaves. After they had stripped us and substituted old clothes for our own, they bent their course towards a large island at a very great distance, where they sold us.

I was purchased by a rich merchant, who conducted me to his house, gave me food to eat, and clothed me as a slave. Some days after, as he was not well informed who I was, he asked me if I knew any trade. I replied that I was not an artisan, but a merchant by profession, and that the corsairs who had sold me had taken from me all I possessed. ‘But tell me,’ said he, ‘do you think you could shoot with a bow and arrow?’ I replied that it had been one of my youthful sports, and that I had not entirely forgotten how to use it. He then gave me a bow and some arrows, and making me mount behind him on an elephant, he took me to a vast forest at the distance of some hours’ journey from the city. We went a great way in it, and when he came to a spot where he wished to stop, he made me alight. Then showing me a large tree, ‘Get up in that tree,’ said he, ‘and shoot at the elephants that will pass under it, for there is a prodigious quantity in this forest: if one should fall, come and acquaint me of it.’

Having said this, he left me some provisions and returned to the city : I remained in the tree, on the watch, the whole night.

I did not perceive any during that time ; but the next day, as soon as the sun had risen, a great number made their appearance. I shot many arrows at them, and at last one fell. The others immediately retired, and left me free to go and inform my master of the success I had met with. To reward me for this good intelligence, he gave me an excellent repast, and praised my skill. We then returned together to the forest, where we dug a pit to bury the elephant I had killed. It was my master's intention to let it rot in the earth, and then to take possession of its teeth for trade.

I continued this occupation for two months, and not a day passed in which I did not kill an elephant. I did not always place myself on the same tree ; sometimes I ascended one, sometimes another. One morning, when I was waiting for some elephants to pass, I perceived, to my great astonishment, that instead of traversing the forest as usual, they stopped and came towards me with a terrible noise, and in such numbers that the ground was covered with them, and trembled under their footsteps. They approached the tree where I was placed, and surrounded it with their trunks extended, having their eyes all fixed upon me. At this surprising spectacle I remained motionless and so agitated by fright that my bow and arrows fell from my hands.

My fears were not groundless. After the elephants had viewed me for some time, one of the largest twisted his trunk round the body of the tree, and shook it with so much violence that he tore it up by the roots, and threw it on the ground. I fell with the tree ; but the animal took me up with his trunk, and placed me on his shoulders, where I remained more dead than alive. He put himself at the head of his companions, who followed him in

a troop, and carried me to a spot where, having set me down, he and the rest retired. At length, having been seated some time, and seeing no other elephants, I arose, and perceived that I was on a little hill of some breadth, entirely covered with the bones and teeth of elephants. I did not doubt that this was their cemetery and that they had brought me hither to show it to me, that I might desist from destroying them, as I did it merely for the sake of possessing their teeth. I did not stay long on the hill, but turned my steps towards the city, and, having walked a day and a night, at last arrived at my master's. I did not meet any elephant in my way, which plainly showed that they had entered farther into the forest, to leave me an unobstructed passage from the hill. My master, who thought that I had perished, rejoiced to see me, and, when I had recounted my adventures, he accompanied me to the hill on his elephant, and was convinced of the truth of my story. He loaded the elephant with the teeth, and since I had gained him such great wealth he set me at liberty. When the monsoon came and ships arrived to be loaded with ivory, I embarked in one of them with a store of ivory which the merchant gave me.

All my troubles being at last concluded, I arrived happily at Baghulad. I went immediately and presented myself to the Caliph, and gave him an account of my embassy. The Caliph told me that my long absence had caused him some uneasiness.

When I related the adventure of the elephants, he appeared much surprised, and would scarcely have believed it, had not my sincerity been well known to him. He thought this, as well as the other histories I had detailed to him, so curious, that he ordered one of his secretaries to write it in letters of gold, to be preserved in his treasury. I retired well satisfied with the presents and honours he conferred on me; and have since devoted myself entirely to my family, my relations, and friends.'

Sindbad thus concluded the recital of his seventh and last voyage ; and addressing himself to Hindbad, ' Well, my friend ', added he, ' have you ever heard of one who has suffered more than I have ? Is it not just that, after so many troubles, I should enjoy an agreeable and quiet life ? ' As he finished these words, Hindbad approached him, kissed his hand, and said, ' I must confess, sir, that you have encountered frightful perils ; my afflictions are not to be compared with yours. If I feel them heavily at the time, I console myself with the small profit which I gain. You not only deserve a quiet life, but are worthy of all the riches you possess, since you make so good a use of them and are so generous. May you continue to live happily till the hour of your death ! ' Sindbad ordered him to have another hundred sequins ; he admitted him to his friendship, told him to quit the profession of a porter, and to continue to eat at his table ; so that he should all his life have reason to remember Sindbad the sailor.

CHAPTER V. THE HISTORY OF ALADDIN OR THE WONDERFUL LAMP.

There once lived in Pekin a tailor, who was so poor that he could barely support his wife and only child, a son named Aladdin. Aladdin was idle and disobedient and he refused to learn his father's trade. When his father died the boy continued to waste his time and played all day in the streets with boys as idle as himself, while his mother just earned sufficient to keep him and herself by spinning cotton. One day a stranger, who was called the African magician, stopped and looked at him in the street.

He went up to the young man, and, taking him to a little distance from his companions, asked him if his father was not called Mustafa, and a tailor by trade. 'Yes sir,' replied Aladdin, 'but he has been dead a long time.'

At this speech the African magician threw his arms round Aladdin's neck, embraced and kissed him for some time, and said 'I am your uncle, for your father was my most beloved brother. I have been several years upon my journey and have but just arrived here.' He then asked Aladdin where his mother lived, at the same time putting his hand into his purse; and as soon as he had received an answer, the magician gave him a handful of small money, and told him to inform his mother that her deceased husband's brother had arrived and would visit her.

The next day the magician visited Aladdin's mother, and learning that her son was idle, promised to procure him a shop so that he might work and become rich.

The mother of Aladdin, who till now had not been convinced that the magician was in fact the brother of her husband, no longer doubted it, after all the good he promised to do for her son.

The next morning he returned again, and, taking Aladdin with him, purchased clothes for him, and promised that the following morning he would show him the most beautiful places in the city.

The next morning he led him outside the city past magnificent palaces and gardens which Aladdin very much admired. Aladdin at length became tired and wished to go no further, but the magician said, 'Take courage, nephew, I wish to show you another garden that far surpasses all you have hitherto seen. It is not far hence; and after your arrival, you will readily admit how sorry you would have been to have come thus near it and not gone on to see it.'

They at length came to a narrow valley, situated between two moderately sized mountains of nearly the same height. This was the particular spot to which the magician wished to bring Aladdin in order to carry out the grand project, that was the sole cause of his coming from the extremity of Africa to China. 'We shall now,' said he to Aladdin, 'go no farther, and I shall here unfold to your view some extraordinary things, hitherto unknown to mortals; and which, when you shall have seen, you will thank me a thousand times for having shown you. They are indeed such wonders as no one besides yourself will ever have seen. I am now going to strike a light, and do you, in the meantime, collect all the dry sticks and leaves that you can find in order to make a fire.'

There were so many pieces of dry sticks scattered about this place that Aladdin very soon collected more than was sufficient for his purpose, by the time the magician had lighted his match.

He then set them on fire ; and, as soon as they were in a blaze, the African threw a certain perfume, which he had ready in his hand upon them. A thick and dense smoke immediately arose, which seemed to unfold itself in consequence of some mysterious words pronounced by the magician, but which Aladdin did not in the least comprehend. At the same instant, the ground slightly shook, and, opening in the spot where they stood, discovered a square stone of about a foot and a half across, placed horizontally, with a brass ring fixed in the centre for the purpose of lifting it up.

Aladdin was dreadfully alarmed at all these things, but the magician said, 'Under the stone which you see here, there is a concealed treasure that is destined for you, and which will one day render you richer than any of the most powerful kings of the earth. It is, moreover, a fact that no one in the whole world but you can be permitted to touch or lift up this stone, and go beneath it. Even I myself am not able to approach it, or to take possession of the treasure which is under it. But in order to succeed you must observe and carry out in every respect, what I am now going to tell you. This is a matter of the greatest consequence both to you and myself'. Aladdin then at the bidding of the magician raised the stone without any trouble, and laid it by the side of him.

When the stone was taken away, a small excavation was visible, between three and four feet deep, at the bottom of which there appeared a small door with steps to go down still lower. ' You must now, my good boy', said the African magician to Aladdin, ' observe very exactly everything I am going to tell you. Go down into this cavern, and when you have come to the bottom of the steps which you see, you will perceive an open door, which leads into a large vaulted space, that is divided into three successive halls. In each of these you will perceive, on

both sides of you, four bronze vases, as large as tubs, full of gold and silver ; but you must take particular care not to touch any of it. When you get into the first hall, take up your robe and bind it round you. Then go on the second without stopping, and from thence in the same manner to the third. Above all, mind and be very particular not to go near the walls, not even to touch them with your robe ; for if any part of your dress comes in contact with them, your instant death will follow. This is the reason of my having desired you to fasten your robe firmly round you. At the extremity of the third hall, there is a door which leads to a garden planted with beautiful trees, all of which are full of fruit. Go on straight forward, and pursue a path which you will perceive, and which will bring you to the bottom of a flight of fifty steps, at the top of which there is a terrace. When you have ascended to the terrace, you will observe a niche before you, in which there is a lighted lamp. Take the lamp and extinguish it. Then throw out the wick and the liquid that is within, and put it in your bosom. When you have done this, bring it to me. Do not be afraid of staining your dress, as what is within the lamp is not oil ; and, when you have thrown it out, the lamp will dry directly. If you should feel yourself very desirous of gathering any of the fruit in the garden, you may do so ; and there is nothing to prevent your taking as much as you please.'

When the magician had given these directions to Aladdin, he took off a ring which he had on one of his fingers, and put it on his pretended nephew, telling him, at the same time, that it was a guard against every evil that might otherwise happen to him ; and again bade him be mindful of everything he had said to him.

Aladdin followed the instructions of the magician and took the lamp. While he was returning, he observed the fruit trees ;

each tree bore fruit of a different colour. Though Aladdin did not know it the fruit consisted of pearls of all kinds, and these looked so beautiful that Aladdin loaded his pockets and clothes with them.

Laden in this manner with the most immense treasure, though ignorant of its value, Aladdin made haste through the three halls, in order that he might not make the African magician wait too long. Having proceeded through them with the same caution as before, he began to ascend the steps he had come down, and presented himself at the entrance of the cave, where the magician was impatiently waiting for him. As soon as Aladdin perceived him, he called out, 'Give me your hand, uncle, to help me.' 'You had better, my dear boy,' replied the magician, 'first give me the lamp, as that will only embarrass you.' 'It is not at all in my way,' said Aladdin, 'and I will give it to you when I am out.' The magician still tried to get the lamp before he helped Aladdin out of the cave; but the latter had in fact so covered it with the fruit of the trees, that he absolutely refused to give it till he had got out of the cave. The African magician was then in the greatest despair at the obstinate resistance of the boy, and fell into the most violent rage. He then threw a little perfume upon the fire, which he had taken care to keep up, and he had hardly pronounced two magic words before the stone, which served to shut up the entrance to the cavern, returned of its own accord to the place, with all the earth over it, exactly in the same state as it was when the magician and Aladdin first arrived there. Aladdin was thus shut up in the cave.

The magician, finding his hopes and expectations ruined, had only one method to pursue, and that was to return to Africa, which in fact he did the very same day.

When Aladdin found himself as it were buried alive, he called aloud a thousand times to his uncle, telling him he was

ready to give him the lamp. But all his cries were useless, and having no other means of making himself heard, he ceased. He went down to the bottom of the flight of stairs, intending to go towards the light in the garden, where he had before been. But the walls, which had been opened by enchantment, were now shut by the same means. He felt all around him to the right and left several times, but could not discover the least opening. He then redoubled his cries and tears, and sat down upon the step of his dungeon.

Aladdiu remained two days in this state, without either eating or drinking. On the third day, regarding his death as certain, he lifted up his hands, and joining them, as in the act of prayer, he wholly resigned himself to his fate and began wringing his hands. In this action of joining his hands, he happened, without at all thinking of it, to rub the ring which the African magician had put upon his finger, and of the virtue of which he was as yet ignorant.* Upon its being thus rubbed a genius of a most enormous figure instantly rose as it were out of the earth before him ; and he addressed these words to Aladdin, ‘ What do you wish ? I am ready to obey you as your slave, as the slave of him who has the ring on his finger ; both I and the other slaves of the ring are at your command.’

Aladdin answered without the least hesitation, ‘ Whoever you are, take me, if you are able, from this place to my own home.’ He had scarcely pronounced these words when the earth opened, and he found himself at his own door.

He then related to his mother everything that had happened since he left home with the magician; and asked for food. ‘ Alas, my child,’ replied his mother, ‘ I have not a morsel of bread to give you. Have, however, a little patience, and it shall not be long before I bring you some. I have a little cotton

of my own spinning ; I will go and sell it and purchase something for our dinner.' 'Keep your cotton, mother,' said Aladdin, 'for another time, and give me the lamp which I brought with me yesterday. I will go and sell that, and the money it will fetch will serve us for breakfast and dinner too, nay, perhaps also for supper.'

Aladdin's mother took the lamp from the place she had put it in 'Here it is' she said to her son, 'but it is, I think, very dirty ; if I were to clean it a little, perhaps it might sell for something more.' She then took some water and a little fine sand to clean it with. But she had scarcely begun to rub the lamp when instantly, and while her son was present, a gigantic genius rose out of the ground before her, and cried with a voice as loud as thunder, 'What do you wish ? I am ready to obey you as your slave ; I am the slave of those who have the lamp in their hands, both I and the other slaves of the lamp are at your orders. Aladdin answered, 'I am hungry ; bring me something to eat.' The genius disappeared, and returned the moment after with a large silver basin, which he carried on his head, and twelve covered dishes of the same material, filled with the nicest meats properly arranged, and six loaves as white as snow upon as many plates ; he also brought two bottles of the most excellent wine and two silver cups in his hand. He placed them all upon the sofa, and instantly vanished.

The following morning, Aladdin, who did not like to wait till hunger compelled him, took one of the silver plates under his robe and went out early, in order to sell it.

They thus continued to live in an economical manner, till Aladdin had sold all the twelve dishes, one after the other, exactly as he had done the first when they found they wanted more money. When the money for the last plate was expended, Aladdin had recourse to the basin, which was at least ten

times as heavy as any of the others, and for which he received ten pieces of gold.

While these ten pieces lasted, they were employed in the daily expense of the house. In the meantime, Aladdin passed his days in walking about, or conversing with such men as he became acquainted with. Sometimes he stopped in the shops belonging to large and extensive merchants, where he listened to the conversation of such people of distinction and education as came there, and who made these shops a sort of place to meet at. The information he thus got gave him a slight knowledge of the world.

One day, as he was walking in the city, Aladdin heard a proclamation of the Sultan, ordering all persons to shut up their shops and retire into their houses until the Princess Badroul-boudour, the daughter of the Sultan, had passed by on her way to the bath, and had again returned.

This public order made Aladdin curious to see the princess, which he so managed as to escape observation himself. This princess was the most beautiful lady that ever was seen. Her eyes were large, well placed, and full of fire ; yet the expression of her countenance was sweet and modest ; her nose was well-proportioned and pretty ; her mouth small ; her lips like vermillion, and beautifully formed ; in short, every feature of her face was perfectly lovely and regular. Aladdin no sooner saw her than he fell deeply in love with her.

After he had returned home, Aladdin told his mother that he had fallen in love with the princess and asked her to take the Sultan a present so that he might be willing to favour his suit. His mother took some of the precious stones which Aladdin had gathered in the garden, and presented herself at the Palace. For many days she in vain tried to obtain an audience of the king, but at last she succeeded and, offering the jewels, informed him

that her son wished to marry the princess. Marvelling at the great value of the jewels, the Sultan thought that Aladdin could be no ordinary person and said, 'Go, my good woman, return home, and tell your son that I agree to the proposal he has made through you, but that I cannot bestow the princess, my daughter, in marriage until I have ordered and prepared a variety of furniture and ornaments, which will not be ready for three months. At the end of that time do you return here.'

Two months had passed after this when Aladdin's mother, on going to the city to buy some oil for her lamp, found every house and every shop decorated and the streets full of gaily dressed crowds. On enquiring the reason from the merchant she was informed that the princess was about to marry the son of the grand vizier. She hurried back and informed her son of what she had heard.

Aladdin was quite astonished at the intelligence his mother brought him. He took the wonderful lamp, which he kept in a back room, rubbed it in the usual place, when the genius instantly appeared before him. 'What do you wish?' said he to Aladdin. 'Attend to me,' answered Aladdin; 'you have hitherto brought me only what I have wanted to eat and drink. I have now a business for you of more importance. I have demanded of the Sultan the Princess Badronboudour, his daughter, in marriage. He promised her to me, and only requested a delay of three months. Instead, however, of keeping his word, he has this very evening, before that period has elapsed, given his daughter in marriage to the son of the grand vizier. I have just now been informed of it, and the thing is certain. What, therefore, I have to order you to do is this; as soon as the bride and bridegroom are married, bring them both instantly here.' 'Master,' replied the genius 'I will obey you.'

That night he took up the bed with the bride and bridegroom in it, and in an instant transported them to Aladdin's chamber where he set them down.

Aladdin ordered the genius to take the bridegroom and lock him up in an outhouse; which was instantly done. The princess never in her whole life had been so frightened. Aladdin had no occasion to rub his lamp the next morning to call the genius. He returned at the appointed hour, and while Aladdin was dressing himself, 'Here I am', said he to Aladdin; 'what commands have you for me?' 'Go' answered Aladdin, 'and bring back the son of the grand vizier from the place where you have put him. The genius instantly went to relieve the grand vizier's son from his prison and as soon as he placed the bridegroom in bed, he replaced the bed in the very same chamber of the Sultan's palace whence he had before taken it.

It is necessary to remark that during all these transactions the genius was invisible to the princess and the son of the grand vizier. His form would have killed them with fright. They did not even hear a single word of the conversation that passed between Aladdin and him.

The next night by the orders of Aladdin the genius did as before, and the vizier's son was so frightened that he told his father all that had happened to him and entreated him to ask the Sultan to declare his marriage null and void. The grand vizier had no difficulty in obtaining his son's request. The Sultan immediately gave orders for the rejoicings to be stopped not only in his own palace but in the city.

After the three months, which the Sultan wished to elapse before the marriage of the Princess Badroulhoudour and himself, had passed, Aladdin sent his mother on the very next morning to the palace, in order to remind the Sultan of his promise. She went therefore to the palace, as her son had desired her, and

stood near the throne. The Sultan no sooner cast his eyes that way than he recollect ed her, and she brought to his mind the request she had made, and the exact time to which he had deferred it. He immediately called to the chief of the ushers, and pointing her out to him, desired him to bring her forward.

Aladdin's mother advanced to the foot of the throne, where she prostrated herself in the usual manner. After she had risen, the Sultan asked her what she wished. 'Sire', she replied, 'I again present myself before the throne of your majesty, to inform you, in the name of my son Aladdin, that the three months which you had desired him to wait, in consequence of the request I had to make to your majesty, are expired; and to entreat you to have the goodness to recall the circumstance to your remembrance.'

The Sultan, after some little reflection, said to Aladdin's mother, 'Sultans, my good woman, ought always to keep their word; and I am ready to adhere to mine, and render your son happy by marrying him to the princess, my daughter; but, as I cannot bestow her in marriage till I better know how she will be provided for, tell your son that I will fulfil my promise as soon as he shall send me forty large basins of massive gold, quite full of the same sort of things which you have already presented to me from him. The basins moreover must be brought by an equal number of black slaves, each of whom shall be conducted by a white slave, young, well-made, of good appearance, and richly dressed.'

Aladdin's mother again prostrated herself at the foot of the throne and retired. She told her son what the Sultan had said, which pleased Aladdin very much.

As soon as his mother had gone out to purchase some provisions, Aladdin rubbed the lamp, and, when the genius appeared, ordered him to bring all that the Sultan had desired. The genius instantly did as he was bade and Aladdin directed his mother to accompany the gold basins and the slaves to the palace.

When he beheld them the Sultan hesitated no longer. He did not even think of informing himself whether Aladdin possessed any other qualifications that would render him worthy of becoming his son-in-law. The sight alone of such immense riches and the wonderful celerity with which Aladdin had fulfilled his request, without making the least difficulty about the conditions, easily persuaded him that Aladdin must be as accomplished and deserving as he could wish. That he might, therefore, send back Aladdin's mother as well satisfied as she could possibly expect, he said to her, ' Go, my good woman, and tell your son that I am waiting with open arms to receive and embrace him; and that the quicker he comes and receives from my hands my daughter the greater pleasure it will afford me.'

Aladdin's mother returned home, and told her son what the Sultan had said on receiving the present. Aladdin was so delighted at this intelligence that he hardly answered his mother, but retired to his chamber, and, summoning the genius, said to him, ' I have called you to take me immediately to a bath; and when I have finished bathing, I wish you to have in readiness for me a richer, and, if possible, more magnificent dress than was ever worn by any monarch.' Aladdin had no sooner concluded his speech than the genius rendered him invisible, like himself, took him in his arms, and transported him to a bath formed of the finest marble, of the most beautiful and different colours. The bath was no sooner over than the genius transported him back into the same chamber of his own house, whence he had brought him; he then inquired if he had any other commands. ' Yes', replied Aladdin, ' I am waiting till you bring me a horse as quickly as possible, which shall surpass in beauty and excellence the most valuable horse in the Sultan's stables; the trappings, saddle, bridle, and other equipment of the horse must be worth more than a million of money.'

'I also order you to get me at the same time twenty slaves, as well and richly clothed as those who carried the present, to attend on each side and behind my person, and twenty more to march in two ranks before me. You must also procure six female slaves to attend upon my mother, all as well and richly clothed as those of the Princess Badroulboudour; each of them must carry a complete dress of a splendour and magnificence fit for any Sultan. I want also ten thousand pieces of gold in ten separate purses. These are all my commands at present. Go, and be diligent.'

Aladdin had no sooner given his orders to the genius than he disappeared, and a moment after he returned with the horse, the forty slaves, ten of whom had each a purse with ten thousand pieces of gold in every one, and the six female slaves, each carrying a different dress for Aladdin's mother, wrapped up in a piece of silver tissue.

Aladdin took only four out of the ten purses, and presented them to his mother for any purpose, for which she might want them. He left the other six in the hands of the slaves who carried them, desiring them to keep them and to throw them out by handfuls to the populace as they went along the streets in the way to the palace of the Sultan. He ordered them also to march before him with the others, three on one side and three on the other. He then presented the six female slaves to his mother; telling her that they were for her and would for the future consider her as their mistress, and that the dresses they had in their hands were for her use.

Aladdin mounted his horse, and began his march in the exact order that has been mentioned. The streets through which he passed were in an instant filled with crowds of people, who made the air resound with their acclamations, and blessings, particularly when the six slaves who carried the purses threw

handfuls of gold on all sides. He at length arrived at the palace, where everything was ready for his reception.

In this manner Aladdin arrived at the palace of the Sultan who was delighted with his appearance and received him with great honour. He then led him within to feast.

When the feast was over, the Sultan ordered the grand judge of his capital to attend, and commanded him to draw up and instantly write out a contract of marriage between the Princess Badroulboudour and Aladdin.

When the judge had drawn out the contract in due form, the Sultan asked Aladdin if he wished to remain in the palace, and conclude all the ceremonies that day. 'Sire', he replied, 'I request you to permit me to defer my happiness until I have built a palace in which to receive the princess. 'My son', answered the Sultan, 'take whatever spot you think proper. There is a large open space before my palace, and I have thought for some time about filling it up; but remember that, to have my happiness complete, I cannot see you united too soon to my daughter.'

Aladdin then mounted his horse, and returned home in the same order he came in. As soon as he had entered the court and alighted from his horse, he retired to his own chamber. He instantly rubbed the lamp, and called the genius as usual. The genius appeared directly, and offered his services. 'Genius', said Aladdin to him, 'I command you to build me a palace in as short a time as you possibly can, opposite to that belonging to the Sultan, and at a proper distance, and let this palace be every way worthy to receive the Princess Badroulboudour, my bride. I leave the choice of materials to yourself, and also the form of the palace; I only expect that at the top of the palace there shall be erected a large saloon, with a dome in the centre

and four equal sides, the walls of which shall be formed of massive gold and silver, in alternate layers, with twenty-four windows, six on each side ; also that the lattices of each window, except one, which is to be purposely left unfinished, shall be enriched with diamonds, rubies, and emeralds in such a style that nothing in all the world can equal it. I wish also this palace to have a large court in front, another behind, and a garden. But above everything else, be sure that there is a place, which you will point out to me, well supplied with money both in gold and silver. There must also be kitchens, offices, store-houses, receptacles for rich and valuable furniture, suited to the different seasons, and all appropriate to the magnificence of such a palace ; and also stables filled with the most beautiful horses, with grooms and attendants ; not omitting everything proper for hunting. I must likewise have attendants for the kitchen and offices, and female slaves for the service of the princess. In short, you understand what I mean. Go and return as soon as it is completed.'

The very next morning, when the day first broke, Aladdin had scarcely risen before the genius presented himself. 'Sir', said he, 'your palace is finished ; come and see if it is as you wish.'

Aladdin then accompanied the genius and saw that he had carried out his commands in every respect. He then ordered the genius to lay a velvet carpet from the Sultan's palace to his own and he did so instantly. The genius then carried Aladdin back to his own house, just as the gates of the Sultan's palace were about to be opened.

The porters who came to open the gates, and who were accustomed to see an open space where Aladdin's palace now stood, were much astonished at observing it filled up, and at seeing a velvet carpet, which came from that part

directly opposite to the gate of the palace. They could not at first make out what it was ; but their astonishment increased when they distinctly beheld the superb palace of Aladdin. The news of this wonderful event soon spread itself throughout the palace, and the Sultan was not less astonished than the rest.

On his return to his old home, Aladdin bade his mother prepare herself to escort the princess from the Sultan's palace to his own. This she did and went to the palace in a rich dress, accompanied by the slaves which Aladdin had given to her.

When the evening approached, the princess took leave of the Sultan, her father. Their parting was tender and accompanied by tears. They embraced each other several times without uttering a word : and the princess at last left her apartment, and began her march with Aladdin's mother on her left hand, followed by a hundred female slaves, all magnificently dressed. All the bands of instruments, which had been incessantly heard since the arrival of Aladdin's mother, united at once and marched with them. These were followed by a hundred officers, and an equal number of black slaves in two rows, with their proper officers at their head. Four hundred young pages, belonging to the Sultan, marched in two troops on each side, with torches in their hands which caused a great light.

In this order did the princess proceed, walking upon the carpet, which was spread from Aladdin's palace to the Sultan's.

Aladdin welcomed the princess with the utmost delight. The Princess Badroulboudour, Aladdin, and his mother, sat down to supper, and instantly a band of the most harmonious instruments, played by females of great beauty to whose voices they formed an accompaniment, began a concert which lasted till the repast was finished.

When the supper was concluded, and everything had been removed with the greatest diligence, a troop of dancers took the place of the musicians. It was near midnight, when, according to the custom at that time observed in China, Aladdin rose and presented his hand to the Princess Badroulboudour, in order to dance together, and thus finish the ceremony of their marriage. They both danced with so good a grace that they were the admiration of all present. In this manner Aladdin married the princess, and lived happily with her.

Many years passed, when one day the African magician, learning by his magic that Aladdin had not died in the cavern but was living in splendour and happiness with the princess, returned to Pekin.

It happened most unfortunately for Aladdin, that at this time he was absent upon a hunting expedition that was to last eight days, and only three of them were yet clasped. Of this the African magician got information.

Knowing by his magic that the lamp was in Aladdin's palace, he immediately bought twelve new lamps, and walked towards the palace, crying out 'Who will change old lamps for new ?'

He continued to repeat his cry so often, while he walked backwards and forwards on all sides of the palace, followed by a crowd of children mocking at him, that at last the Princess Badroulboudour, who was in the saloon with twenty-four windows, heard his voice ; but as she could not distinguish what he said, she sent one of her female slaves, who went close to him, in order to understand what was the reason of all the noise and bustle.

It was not long before the female slave returned, and entered the saloon laughing heartily ; indeed so much so, that the princess herself, in looking at her, could not help

laughing also. 'Well, silly one,' said the princess, 'why do you not tell me what you are laughing at?' 'Princess,' replied the slave, still laughing, 'who can possibly help laughing, at seeing that fool with a basket on his arm, full of beautiful new lamps, which he does not wish to sell, but to exchange for old ones. It is the crowd of children who surround him that make all the noise we hear in mocking him.'

Hearing this account, another of the female slaves said, 'Now you speak of old lamps, I know not whether the princess has noticed one that lies upon the cornice: whomever it belongs to, he will be pleased to find a new one instead of that old one. If the princess will give me leave, she may have the pleasure of trying whether this fellow is fool enough to give a new lamp for an old one, without asking anything for the exchange.'

The princess, who was ignorant of the value of this lamp, consented to the joke, and ordered a slave to go and get it exchanged. The slave obeyed: he went down from the saloon, and no sooner came out of the palaeo gate, than he perceived the African magician. He immediately called to him, and when he came, he shewed him the old lamp, and said, 'Give me a new lamp for this.'

The magician did not doubt that this was the lamp he was seeking, because he thought there would not of course be any other lamp of that kind in Aladdin's palace, where everything that could be was of gold and silver. He eagerly took the lamp from the slave, and, after having thrust it as far as he could into his bosom, he presented his basket, and bade him take which he liked best. The slave chose one, and, leaving the magician, he carried the new lamp to the princess.

The African magician passed out into the country and stayed until the night was far advanced. He then drew the lamp out of his bosom, and rubbed it. The genius instantly obeyed the

summons. 'What do you wish?' cried the genius: 'I am ready to obey you as your slave. I am the slave of those who have the lamp in their hands; both I and the other slaves of the lamp are at your command.' 'I command you' replied the African magician, 'instantly to take the palace, which you and the other slaves of the lamp have erected in this city, exactly as it is with everything in it both dead and alive, and transport it, with me at the same time, into the farther part of Africa.' Without making any answer, the genius, assisted by the other slaves of the lamp, took both him and the whole palace, and transported it in a very short time to the very spot he had pointed out.

Imagine the Sultan's surprise next morning when he looked out of his palace and saw only an open place where Aladdin's palace had been. Then, filled with grief and anger, he directed that Aladdin should be arrested as he returned from his hunting party.

Aladdin was conducted before the Sultan, who waited for him, accompanied by the grand vizier, in a balcony. And he no sooner saw him than he commanded the executioner, who was already present by his orders, to strike off his head, as he wished not to hear a word or any explanation whatever. When the executioner had seized Aladdin, he placed on the ground a large piece of leather stained with the blood of the many criminals he had executed, and, ordering him to place himself on his knees, tied a bandage over his eyes. Having drawn his sabre, he was about to give the fatal stroke, only making the three usual flourishes in the air, and waiting for the Sultan's signal to separate Aladdin's head from his body. At this very instant the grand vizier perceived that the people of the city, by whom Aladdin was much beloved, were attacking the palace in order to save him. He at once informed the Sultan. Fearing for his

own life the Sultan then instantly ordered the executioner to put up his sabre, to take the bandage off Aladdin's eyes, and set him at liberty. He also commanded an officer to proclaim that he pardoned Aladdin, and that every one might retire.

When Aladdin found himself at liberty he lifted his head towards the balcony, and perceiving the Sultan, he raised his voice, and addressed him in the most pathetic manner. 'I entreat your majesty', he said, 'to add a new favour to the pardon you have just granted me, and that is, to inform me of my crime.' You ask 'what the crime is, perfidious wretch !' replied the Sultan, 'dost thou not know it? Come up here, and I will shew thee.'

Aladdin ascended, and the Sultan, walking on before without taking any other notice of him bade him follow. He led the way to the room that opened towards the place where Aladdin's palace stood. When they came to the door, 'Go in', said the Sultan, 'you ought to know where your own palace is. Look on all sides, and tell me what is become of it.' Aladdin looked, but saw nothing. He perceived the space which his palace once occupied; but, as he could not conceive how it should have disappeared, this extraordinary and wonderful event so confused and astonished him that he could not answer the Sultan a single word. 'Tell me', said the latter, impatient at his silence, 'where is your palace and what has become of my daughter?' 'Sire', replied Aladdin, at last breaking silence, 'I plainly see, and must own that the palace, which I built is no longer in the place where it was. I see it has disappeared; but I can assure your majesty that I have no concern whatever in this event.'

'I care not what is become of your palace; that gives me no pain', replied the Sultan; 'I esteem my daughter a million times beyond it; unless, therefore, you discover and bring her again to me, nothing shall prevent my taking off your head.'

'Sire', said Aladdin, 'I entreat your majesty to grant me forty days to make the most diligent inquiries, and, if I do not during this period succeed in my search, I give you my word that I will lay my head at the foot of your throne, so that you may dispose of me according to your pleasure.'

'I grant your request', answered the Sultan; 'but do not endeavour to escape my resentment; if you do not return, in whatever part of the world you are, I will take care to discover you.'

Aladdin then left the Sultan's presence in the deepest humiliation. He remained three days in the city, walking through every part, eating only what was given him in charity, without being able to form any plan.

At length, as Aladdin could not in his wretched state remain any longer in the city where he had hitherto lived in such splendour, he departed towards the country; he soon turned out of the high road, and, after walking over a great deal of ground in the most dreadful state of mind, he arrived, towards the close of day, on the borders of a river. He now gave himself up entirely to despair. He was then going to throw himself into the river, but he thought he ought not to do so without first repeating his prayers. In order to perform this ceremony he went close to the bank to wash his face and hands, as was the custom of his country. But, as this spot was rather steep and the ground moist from the water that had washed against it, he slipped down, and would have fallen into the river if he had not been stopped by a piece of stone or rock, that projected about two feet from the surface. Happy was it for him too that he still had with him the ring, which the African magician had put upon his finger when he made him go down into the subterraneous cavern to bring away the precious lamp. In grasping the piece of rock, he rubbed the ring so strongly that

the same genius instantly appeared whom he had before seen in the subterraneous cavern. 'What do you wish?' cried the genius, 'I am ready to obey you as your slave.'

Aladdin was most agreeably surprised by a sight he so little expected; and directly replied, 'Save my life, genius, a second time, by informing me where the palace is which I have built, or by placing it again where it was.' 'What you require of me', answered the genius, 'is beyond my ability: I am only the slave of the ring; you must address yourself to the slave of the lamp.' 'If that be the case, then,' replied Aladdin, 'at least transport me to the spot where my palace is, let it be in what part of the world it will; and place me under the window of the Princess Badroulboudour.'

He had barely said this, before the genius took and transported him to Africa, near a large city, and in the midst of a large meadow, in which the palace stood, and set him down, directly under the windows of the apartment of the princess, and there left him. All this was the work of an instant. The Princess Badroulboudour rose that morning much earlier than she had yet done since she had been transported into Africa by the magician, whose sight she was compelled to endure every day, as he was master of the palace; but she constantly treated him with contempt. When she was dressed, one of her women, looking through the lattice, perceived Aladdin, and instantly ran and informed her mistress. The princess, who would scarcely believe the fact, immediately went to the window and saw him herself. She opened the lattice the noise of which made Aladdin raise his head. He instantly recognised her, and saluted her in a manner highly expressive of his joy. 'Lose not a moment', cried the princess, 'they are gone to open the secret door—ascend this instant.' She then shut the lattice.

This secret door was directly below the apartment of the princess. It was open, and Aladdin entered her apartment. It is impossible to express the joy they both felt in again seeing each other, after having concluded they were for ever separated. The princess then related to Aladdin how she had exchanged the old lamp for the new one, which she shewed him ; and how on the following night she found herself in the unknown country, where she was now speaking to him ; and that this country was Africa, a fact she had learned from the traitor who, by his magic art, had transported her there.

Assuring her that he would rescue her soon, Aladdin then returned to the city. First he exchanged his clothes with those of a peasant, and then bought a certain powder from a merchant. Going once more to the palace, he entered the princess' apartment by the secret door and said to her, ' Follow my advice and this moment begin to adorn yourself in one of your most elegant dresses ; and, when the African magician comes, receive him in a friendly manner. Invite him even to sup with you, and tell him that you wish to taste some of the best wine this country can produce. On this he will not fail to leave you in order to procure some. While he is gone, go to the sideboard, and put this powder into one of the cups only which you usually drink ; set the cup on one side, and tell one of your women to fill it and bring it to you at a certain signal, which you must explain to her, warning her not to make any mistake. When the magician returns, and you sit again down to table, make them bring you the particular goblet in which the powder was put, and then make an exchange with him. He will find the flavour of what you give him so excellent that he will not refuse it, but drink it up to the last drop. Scarcely shall he have emptied the cup than you will see him fall backwards. If you should feel any repugnance at drinking out of his cup, you need only pretend to do so, and you can

very easily manage this, for the effect of the powder will be so sudden that he will not have time to pay any attention to what you do, or notice whether you drink or not.'

When these matters were all arranged with the princess, Aladdin took his leave. He passed the remainder of the day in the neighbourhood of the palace, and, as the night came on, he approached the secret door.

The magician did not fail to make his appearance at the usual hour, and everything fell out as Aladdin had planned. When the magician had brought the wine, the princess said, 'I know not what is your custom when friends drink together as we do. With us in China each person presents his own goblet to the other, and then they drink to each other's health.' At the same time she presented the goblet she held, and put out her other hand to receive his. The African magician hastened to make this change. 'Princess', he exclaimed before he drank, and holding the goblet in his hand, 'we Africans ought to become as refined as the Chinese; it is so gracious of you to instruct me in a lesson of which I am ignorant.'

The Princess Badroulboudour appeared to carry the goblet she held to her mouth, but barely touched it with her lips, while the African magician did not leave a single drop. In hastening to finish the cup he held his head quite back, and remained so long in that situation that the princess, who kept the goblet to her lips, observed that his eyes were turned up, and he in fact fell upon his back without the least struggle.

Aladdin then entered and going to the body of the African magician, which was lying lifeless on the sofa, he opened his vest and took out the lamp. He rubbed it, and the genius instantly presented himself and made the usual speech. 'Genius', said Aladdin, 'I have called you, to command you in the name of this lamp, immediately to take this palace and transport it to the same

spot in China whence it was brought here.' The genius, first showing by an inclination of his head that he would obey, vanished. The journey was in fact made, and only two slight shocks were perceptible ; one when the palace was taken up from the place where it stood in Africa, and the other when it was set down in China, opposite to the Sultan's palace ; and this was all done in a very short space of time.

The next morning the Sultan beheld Aladdin's palace once more in its former place, and, hastening to it, embraced his daughter, bathing his face with her tears of gladness. Aladdin, calling some of his slaves, ordered the magician's body to be removed and thrown away that it might serve for beasts and birds to prey upon. And the Sultan, after having commanded the drums and other instruments to announce a public rejoicing, had a festival proclaimed for ten days in honour of the return of the Princess Badroulboudour, of Aladdin, and of his palace.

It was in this manner that Aladdin a second time escaped an almost inevitable death ; but even this was not the last ; he was in danger a third time.

The African magician had a younger brother, who was not inferior to him in his knowledge of magic ; and it may be said that he surpassed him in wicked intentions. Soon afterwards he discovered the fate of his brother and came to Pekin to avenge him. On arriving at the city he learnt that there lived there a very holy woman named Fatima, who was honoured by all for her holy life and her power to cure disease. Going to her house at midnight, he approached her, and, after taking out a poniard he had by his side, he awoke her.

On opening her eyes, poor Fatima was very much astonished at seeing a man, and got up, trembling with fear. 'Fear nothing,' said the magician, 'I only want your robe ; give it me and take mine.' When this was done, and the magician was dressed in

Fatima's clothes, he said to her, 'Paint my face like yours so I shall resemble you and the colour will not come off.' Fatima then carried him into the interior of her cell, lighted her lamp, and, taking a certain liquid in a basiu and a pencil, she rubbed it over his face, and assured him that it would not change, so that there was now no difference in colour between her face & his. She then put upon him her own head-dress, with a veil, and she instructed him how she concealed her face with it walking through the city. She finished by hanging a long chaplet, round his neck, which came down nearly to his waist; she then put the stick she was accustomed to walk with into his hand, and, giving him a mirror, 'Look', she said, 'and you will find that you cannot possibly resemble me more.' After he was perfectly satisfied about his appearance, he killed poor Fatima, and threw her body into a cistern.

The next day he returned to the city and walked towards Aladdin's palace. Every one was deceived and thought that he was the holy woman, and a crowd followed him.

The princess sent a slave to enquire the reason of the crowd, and, learning who had come, she invited the supposed Fatima to enter and converse with her. She had often heard the praises of the holy woman, but had never seen her. When she entered the palace, the false Fatima so skilfully played her part that the princess invited her to take up her abode in the palace. When she had shown him her apartment, she conducted her over the palace and asked her her opinion of the saloon with the twenty-four windows.

At this inquiry the pretended Fatima, who in order to act her part with more appearance of truth had till now kept her head cast down towards the ground, without ever turning it to look on either side, at length raised it, and looked at everything

tho saloon from one end to tho other. When she had thoroughly examined it, she said, 'Indeed, princess, the saloon is truly beautiful, and worthy of admiration. But, as far as a recluse can judge, one thing is wanting.' What is that, my good mother ?' inquired Badroulboudour ; ' I entreat you to tell it me. For my part, I thought, and had also heard it said, that nothing was wanting ; but whatever may be deficient, I will have supplied.'

' Pardon me this liberty, princess,' repliod the still dissembling magician ; ' my opinion, if it can be of any value, is that if the egg of a roc were suspended from the centro of the dome, this saloon would not havo its equal in any of the four quarters of the globe, and your palace would bo the wonder of the whole universo.'

' My good mother,' resumed the princess, ' what kind of a bird is a roc, and where could the egg of one be found ?' ' Princess,' answered the feigned Fatiina, ' the roc is a bird of prodigious size, which inhabits tho summits of Mount Caucasus ; and the architect who designed your palace can procure you one.'

Aladdin returned on the same evening, at a time when the false Fatima had taken leave of the princess and had retired to the apartment allotted to her. As soon as he entered the palace he went to the apartment of the princess, to which she had already retired.

The princess told him what the false Fatima had said and Aladdin at once rubbed tho lamp which he now always carried on his person and said, ' Genius it is necessary to hang the egg of a roc from the centre of this dome in ordor to make it perfect ; I command you in the name of the lamp which I hold to execute this order immediately.'

Aladdin had scarcely pronounced these words before the genius uttered so loud and dreadful a scream that the very

room shook, and Aladdin trembled so violently that he was ready to fall. 'What ! wretch,' exclaimed the genius, in a voice that would have made the most courageous man tremble, 'is it not enough that I and my companions have done everything thou hast chosen to command, but that thou repayest our services by an ingratitude that is unequalled, and commandest me to bring thee my master and hang him up in the midst of this vaulted dome? Thou deservest for this crime to be instantly torn to atoms, with thy wife and palace with thee. But thou art fortunate that the request did not originate with thee and that the command is not in any way thine. Learn who is the true author. It is no other than the brother of thy enemy, the African magician, whom thou hast destroyed as he deserved. He is in thy palace, disguised under the appearance of Fatima, the holy woman, whom he has murdered ; and it is he who has suggested the idea to thy wife. His design is to kill thee ; therefore, take care of thyself.' As the genius said this, he vanished.

Aladdin lost not a syllable of the last words the genius spoke. He had before heard of the holy woman Fatima, and was not ignorant of the manner in which she could cure a pain in the head. He then returned to the apartment of the princess, but did not mention what had happened to him. He sat down, and complained of a violent pain that had suddenly seized his head, and at the same time he held his hand up to his forehead. The princess directly ordered them to call the holy woman, and while they were gone, she related to Aladdin the manner in which she had induced her to come to the palace, where she had given her an apartment.

The pretended Fatima came ; and as soon as she entered, Aladdin said to her, 'I am very happy, my good mother, to see you, and it is fortunate for me that you are here just now.

I am tormented with a violent headache, which has not long attacked me. I request your assistance ; and I hope you will not refuse me that favour which you grant to who are thus afflicted.' When he had said this he bent his head forward, and the false Fatima also advanced, putting at the same time her hand upon a dagger, which was concealed in her girdle under her robe. Aladdin, who watched what she did, seized her hand before she could draw it, and, piercing her to the heart with her own weapon, he threw her dead upon the floor.

'What have you done, my dear husband ?' exclaimed the princess in the greatest surprise ; 'you have killed the holy woman.' 'No, no, my princess,' answered Aladdin, without the least emotion, 'I have not killed Fátima, but a villain who was going to assassinate me if I had not prevented him.'

He then told her also what had happened and how he had discovered the plot, and ordered the body to be removed.

It was in this manner that Aladdin was delivered from the persecution of the two magicians. A few years after the Sultan, being now very old, died. As he left no son, the princess Badroulboudour, as his legitimate heir, succeeded to the throne, and, of course, transferred the supreme power to Aladdin. They reigned together many years, and left illustrious and numerous descendants.

CHAPTER VI.

THE HISTORY OF ALI BABA AND THE FORTY ROBBERS.

In a certain town of Persia, there lived two brothers, one of whom was called Kasim, and the other Ali Baba. Their father at his death, left them but a very moderate fortune, which they divided between them.

Kasim married a woman who very soon after her marriage became heiress to a well-furnished shop, a warehouse filled with merchandise, and considerable property in land ; he thus found himself on a sudden quite at his ease, and became one of the best merchants in the whole town.

Ali Baba, on the other hand, who had taken a wife no richer than he himself was, lived in a very poor house, and had no other means of gaining his livelihood than by going to cut wood in a neighbouring forest, and carrying it about the town on three asses to sell.

Ali Baba went one day to the forest, when he perceived a thick cloud of dust rising very high in the air, which appeared to come from the right of the spot where he was and to be advancing towards him. He looked at it attentively, and perceived a numerous company of men on horseback, who were approaching at a quick pace.

Although that part of the country was not thought to be infested by robbers, Ali Baba, nevertheless, conjectured that these horsemen were such men. Without, therefore, at all considering what might become of his asses, his first and only care was to save himself. He instantly climbed up into a large tree, in the branches of which he concealed himself. The tree

itself grew at the foot of an isolated rock, considerably higher than the tree, and so steep that it could not be easily ascended.

The men, who appeared stout, powerful, and well-mounted, came up to this very rock, and there alighted. Ali Baba counted forty of them, and was very sure, both by their appearance and equipment, that they were robbers.

Nor was he wrong in his conjecture ; for they were, in fact, a band of robbers, who without committing any thefts in the neighbourhood carried on their system of plunder at a considerable distance and only had their place of meeting in that spot ; what he almost immediately saw them do confirmed him in this opinion. Each horseman took the bridle off his horse, and hung over its head a bag filled with barley, which he had brought with him ; and having all fastened their horses to something, they took their travelling bags, which appeared so heavy that Ali Baba thought they were filled with gold and silver.

The robber who was nearest to him, and whom Ali Baba took for their captain, came with his bag on his shoulder close to the rock, at the very spot where the tree was, in which he had concealed himself. After the robber had made his way among some bushes and shrubs that grew there, Ali Baba heard him very distinctly pronounce these words, 'Open, Sesame ! ' The captain of the band had no sooner spoken than a door immediately opened ; and, after having made all his men pass before him and go in through the door, he entered also, and the door closed.

The robbers continued within the rock for a considerable time ; and Ali Baba was compelled to remain on the tree and wait with patience for their departure.

At length the door opened, and the forty robbers came out ; the captain, contrary to what he did when they entered, first made his appearance. After he had seen all his troop pass out

before him, Ali Baba heard him pronounce these words, 'Shut, Sesame ! ' Each man then mounted his horse, and they departed the same way they came.

Ali Baba came down from the tree, and made his way through the bushes till he came to the door, which they had concealed. He went up to it, and called out, 'Open, Sesame', when the door instantly flew wide open !

Ali Baba was much astonished at seeing a large spacious, well lighted, and vaulted room, dug out of the rock, and higher than a man could reach. It received its light from the top of the rock which had been cut out in a similar manner. He observed in it a large quantity of provisions, numerous bales of rich merchandise piled up, silk stuffs, rich and valuable carpets, and besides all this great quantities of money, both silver and gold, some in heaps, and some in large leather bags placed one on another. At the sight of all these things, it seemed to him that this cave had been used not only for years, but for centuries as a retreat for robbers, who had regularly succeeded each other. Ali Baba then went into the cave and loaded his asses with bags of gold, which he concealed by covering them with wood. On his return he related his whole adventure to his wife but strictly enjoined her to keep it secret. She then went to her sister-in-law's house to borrow a measure to ascertain the quantity of gold. Knowing the poverty of Ali Baba, Kasim's wife was curious to know what sort of grain his wife wanted to measure. She therefore put some grease under the measure in such a manner that it could not be noticed. When the measure was returned she found a piece of gold sticking to the bottom of it. She informed her husband, who instantly became jealous at the thought that Ali Baba was rich. He went to his brother and Ali Baba, perceiving that his secret store was now known, told him everything. The next morning Kasim proceeded to

the cavo and, after feasting his eyes with the sight of the gold, he loaded ten mules with as much as he could collect. He then wished to return, but he had forgotten the important word, and, instead of pronouncing 'Sosame', he said 'Open, barley.' He was struck with astonishinout on pereeiving that the door, instead of flying open, remained closed ; he named various other kinds of grain, all in saet but the right one, and the door did not move. When he thus found himself in imminent danger, fear took entire possession of his mind ; the more he endeavoured, to recollect the word 'Sesamo', the more was his memory confused, and ho remained as totally ignorant of it as if he had never heard the word mentioned. He paed with hasty steps backwards and forwards in the cavo ; the riehes which surrounded him no longer charmed him.

The robbers returned to their cave towards noon,; and when they were within a short distance of it, and saw the mules belenging to Kasim laden with hampers standing about the rock, they were much surprised. The captain with the others alighted, and with their sabres in their hands, went towards the door, prouuneed the words, and it opened.

Kasim, who from the inside of tho cavo heard the noise of horses, did not doubt that the robbers were arrived, and that his death was inevitable. Resolvod, however, to attempt ono effort to escapo, he plaed himself near the door, ready to run out as soon as it should open. The word 'Sesame', which he had in vain endeavoured to recall to his remembrance, was scarcely prouuneod, than the door opened, and he rushed out with sueh violence, that he throw the captain on the ground. Ho did not, however, avoid the other thieves, who, having their sabres drawn, slew him on the spot.

The robbers wero at a loss to understand how Kasim had entered the eave, fer of eourso they did not know that Ali Baba

had overheard their secret. But to frighten any one else from approaching the cave, they agreed to divide the body of Kasim into four quarters, and place them in the cave near the door, two quarters on one side and two on the other; then, leaving their place of retreat well secured, they mounted their horses and departed.

When her husband did not return, Kasim's wife informed Ali Baba. Suspecting the truth, Ali Baba went to the cave and found his brother's body as the robbers had left it. He made the four quarters into two packets, which he covered with sticks to conceal them, and, placing them on one of his asses, he took the road to the city. When he arrived home, he left the two asses that were laden with gold, desiring his wife to take care to unload them; and, having in a few words acquainted her with what had happened to Kasim, he led the other ass to his sister-in-law.

Ali Baba knocked at the door, which was opened to him by Morgiana. This Morgiana was a female slave, crafty and cunning. When he had entered the court he took off the wood and the two packages from the ass, and taking the slave aside, 'Morgiana', said he, 'the first thing I have to request of you is secrecy. These two packets contain the body of your master, and we must endeavour to bury him as if had died a natural death. Let me speak to your mistress, and be attentive to what I shall say to her.'

Morgiana went to acquaint her mistress, and Ali Baba followed her. He then related to her all that had happened during his journey until his arrival with the body of Kasim: 'Sister', added he, 'here is a new cause of affliction for you. Although the evil is without remedy, if, nevertheless, anything can afford you consolation, I offer to join the small property Heaven has me to yours, by marrying you; I can assure you that

my wife and you will live comfortably together. If this proposal meets your approval, we must contrive to bury my brother as if he had died a natural death; and this is a trust which I think you may safely repose in Morgiana.'

The widow of Kasim agreed to his proposal, and the next day Morgiana, going to a seller of medicines, brought a drug which was held to be of great value in dangerous illness, and informed him that her master was so ill that he could neither speak nor eat.

On the following day, she again went to the same drug-seller, and with tears in her eyes inquired for an essence, which it was customary only to administer when the patient was reduced to the last extremity, and when few hopes were entertained of his life. Accordingly, as Ali Baba and his wife were seen going backwards and forwards to the house of Kasim, in the course of the day, no one was surprised towards evening on hearing the piercing cries of his widow and Morgiana, which announced the death of Kasim. Then Morgiana fetched an old cobbler named Baba Mustapha, and brought him to Kasim's house. When they approached the house she bound his eyes so that he could not see whither he was going. On their arrival at the house, she unbound his eyes and showed him the four pieces of Kasim's body bidding him sew them up together. When he had sewn them up he was conducted back to his shop in the same manner as he had come, and he was given two pieces of gold to make him keep silence. After this the body was placed in a coffin and buried with due rites. In this manner the fatal end of Kasim was so well concealed that no one in the city had the least suspicion of the affair.

When the period of mourning was over, Ali Baba took up his abode in Kasim's house, and gave Kasim's shop to his own son.

Baba Mustapha then said, 'I think I did not go further than this'; and he was in fact exactly before the house which formerly belonged to Kasim, and where Ali Baba now resided. The robber quickly made a mark on the door with some chalk, and, when he had taken off the handkerchief, he asked him if he knew to whom the house belonged. Baba Mustapha replied that he did not know, and, as the robber found he could gain no further intelligence from him, he thanked him and took the road to the forest.

Soon after the robber and Baba Mustapha had separated, Morgiana had occasion to go out on some errand, and when she returned she observed the mark which the robber had made on the door of Ali Baba's house. She stopped to consider it. 'What can this mark signify?' thought she; 'has any one a spite against my master or has it been done only in jest? In any case it will be well to use precautions.' She therefore took some chalk, and, as several of the doors both above and below her master's were alike, she marked them in the same manner, and then went in without saying anything of what she had done either to her master or mistress.

In this manner the robbers, when they came to the city to avenge their loss, were foiled for they did not know which was the right house.

When the troop had reassembled in the forest, the robber, who had given them the information, was unanimously declared deserving of death; he presented his head with firmness to him who advanced to sever it from his body.

Another robber now presented himself, and requested to be sent on the mission. It was granted him on the same conditions as before. He went to the city, bribed Baba Mustapha by the same manner that the first had used, and the old cobbler led him to the house of Ali Baba with his eyes bound.

The thief marked it with red in a place where it would be less discernible, thinking that would be a sure method of distinguishing it from those that were marked with white. But a short time after Morgiana went out as on the preceding day, and on her return the red mark did not escape her keen eye. She reasoned as before, and did not fail to make a similar red mark on the neighbouring doors.

Thus the robbers were again unsuecessful and the seeond thief met the same fate at the hands of his companions.

The captain now undertook the business himself. He went to the eity and, with the assistance of Baba Mustapha, he found the house of Ali Baba, but instead of making marks on it he examined it so thoroughly that at last he was certain he could not mistake it.

Returning to the cave he bade his comrades collect thirty-eight large leather jars. One he filled with oil and in each of the others he placed a robber. He then disguised himself as oil merchant, and taking the jars on mules, repaired to Ali Baba's house. Pretending that he was a stranger who had come a long distanee to sell his oil, he asked Ali Baba to give him shelter for the night, and Ali Baba, not reeognising him, agreed. After supper he went to the court, where the jars were, on the pretext of seeing to his mules and said to his men, 'When I throw some pebbles from the chamber where I am to be lodged, open the jar with the knife you are furnished with, and come out ; I shall be with you immediately after.' This being done, he returned and when he got to the kitchen-door, Morgiana took a light and conduced him to the chamber she had prepared for him.

Shortly afterwards Morgiana needing some more oil for her lamp, and, having none in the house, thought she would take a little out of one of the jars ; but no sooner had she reached it than the thief who was conealed within, thinking her to be his

captain, said in a low voice, ‘ Is it time ? ’ Any other slave but Morgiana would have been thrown off her guard by such an astounding circumstance, but she collected her thoughts, and with great presence of mind, assuming the manner of the captain, answered, ‘ Not yet, but presently.’ She went to each jar with a like result till she came to the last which contained the oil. She filled her oil can from this jar, and returned to the kitchen, and after lighting her lamp she took a large kettle and filled it with oil from the jar. This done, she put it on the fire until the oil boiled. She then took the kettle and poured into each jar sufficient boiling oil to scald the robber to death. She then blew out her lamp, determined to wait quietly and see what would follow.

Morgiana had scarcely waited a quarter of an hour when the captain of the robbers awoke. He got up, and, opening the window, gave the signal by throwing the pebbles on the jars. He listened, but, hearing nothing, he became uneasy, and threw some pebbles down a second, and even a third time. He then descended into the court in the utmost alarm, and, approaching the first jar, he smelt a strong scent of hot and burning oil issuing from the jar. He proceeded to the next jar, and to all in succession, and discovered that all his men had shared the same fate. Mortified at his failure he jumped over the garden gate, and going from one garden to another he made his escape.

When Morgiana perceived that all was still and silent, and that the captain of the thieves did not return, she concluded that he had decamped ; and overjoyed at having so well succeeded in securing the safety of the whole family, she at length retired to bed.

The next morning Morgiana told Ali Baba all that had happened. Ali Baba rewarded her with her liberty for the

service she had done. And the dead robbers in his garden so that these events might not be known.

The robber captain, however, was still determined to kill Ali Baba.

The next morning he awoke at an early hour, put on a dress suitable to a design he had formed, and repaired to the city, where he took a lodging in a khan. As he supposed that what had happened in the house of Ali Baba might have become generally known, he asked the host if there were any new stirring; in reply to which the host talked on a variety of subjects, but none relating to what he wished to hear. By this he concluded that Ali Baba had kept the event profoundly secret.

He then assumed the name of Khwaja Hussain and set up a shop exactly opposite the one which had belonged to Kasim and was now occupied by Ali Baba's son.

In this way he contrived to make friendship with Ali Baba's son, and the latter one day invited him to supper at his father's house. 'I am much obliged by your invitation,' said Khwaja, 'but I beg you to excuse me as I have a particular reason for declining the honour.'

'What might this reason be, sire,' resumed Ali Baba, 'might I take the liberty of asking you?' 'I do not refuse to tell it,' said Khwaja Hussain. 'It is this; I never eat of any dish that has salt in it.' 'If this be your only reason,' replied Ali Baba, 'it need not deprive me of the honour of your company at supper. In the first place, the bread which is eaten in my house does not contain any salt; and as for the meat and other dishes, I promise you there shall be none of those which are served before you.' Ali Baba went into the kitchen, and desired Morgiana not to put any salt to the meat she was going to serve for supper.

This strange request made the slaves suspicious, and, when she carried in the dishes for supper, she looked carefully at the pretended Khwaja, and soon recognised him as the robber captain and saw that he had a dagger concealed under his robe. She then dressed herself like a dancer, put on a head-dress suitable to that character, and wore a girdle round her waist of silver gilt, to which she fastened a dagger made of the same metal. Her face was covered by a very handsome mask. She then obtained permission to dance before the company, and performed her part so admirably that all were delighted.

After having performed several dances, with equal grace and agility, she at length drew out the dagger, and dancing with it in her hand, she surpassed all she had yet done, by her light movements; sometimes presenting the dagger as if to strike, and at others holding it to her own bosom, pretending to stab herself. At length, as if out of breath, she took a tabor from another slave with her left hand, and holding the dagger in her right, she presented the tabor with the hollow part upwards to Ali Baba, in imitation of the dancers by profession, who make use of this practice to excite the liberality of the spectators.

Ali Baba threw a piece of gold into the tabor. Morgiana then presented it to his son, who followed his father's example. Khwaja Hussain, who saw that she was advancing towards him for the same purpose, had already taken his purse from his bosom to contribute his present, and was putting his hand in it, when Morgiana plunged the dagger into his heart so deep that the life-blood streamed from the wound, when she withdrew it.

Ali Baba and his son, terrified at this action, uttered a loud cry. 'Wretch!' exclaimed Ali Baba, 'what hast thou done! Thou hast ruined me and my family for ever!'

'What I have done,' replied Morgiana, 'is not for your ruin, but for your preservation.' Then opening Khwaja Hussain's rebe-

to shew Ali Baba the dagger which was concealed under it, ' See ', continued she, ' the cruel enemy you had to deal with ; examine his countenance attentively, and you will recognise the pretended oil-merchant and the captain of the forty robbers. Do you not recollect that he refused to eat salt with you ? He had sworn to kill and for that reason would not touch salt in your house.' Perceiving that Morgiana had thus saved his life a second time Ali Baba was so grateful to her that he married his son to her, and the two lived happily together.

For a year Ali Baba did not go again to the cave lest he should meet any of the remaining thieves. Then, one day, making the journey to the place he concluded, from the state in which he found it, that no one had been in it since the pretended Khwaja Hussain had opened his shop in the city.

He therefore knew that the whole troop of robbers was extirminated, and that he was the only person in the whole world who was acquainted with the secret for entering the cave ; and consequently, that the immense treasure it contained was entirely at his disposal. He had provided himself with a large box, and he filled it with as much gold as his horse could carry, after which he returned to the city.

From that time Ali Baba and his son, whom he took to the cave and taught the secret to enter it, and after them their descendants, who were also entrusted with the important secret, enjoying the riches with moderation, lived in great splendour, and were honoured with the most dignified situations in the city.

CHAPTER VII

THE HISTORY OF THE LITTLE HUNCHBACK.

In the city of Kashgar, which is situated near the farther extremity of Great Tartary, there formerly lived a tailor, who had a very beautiful wife, whom he loved dearly. One day, while he was at work in his shop, a little hunchbacked fellow came and sat down at the door, and began playing on a timbrel, which he accompanied with his voice. The tailor was so much pleased with the performance, that he shut up his shop and took him home with him to entertain his wife.

They were no sooner arrived, than the tailor's wife, who had already set out the table, as it was near supper-time, placed upon it a very nice dish of fish, which she had been dressing. They all three then sat down ; but in eating the little hunchback had the misfortune to swallow a large fish-bone, which stuck fast in his throat, and almost instantly choked him, before the tailor or his wife could do anything. They were both most dreadfully frightened at this accident ; for as it happened in their house they had great reason to fear it might come to the knowledge of some of the officers of justice, who would punish them as murderers ; the husband, however, thought of an expedient to get rid of the dead body.

He recollect ed that there lived in his neighbourhood a physician who was a Jew, and he formed a plan which he directly began to carry out. He and his wife took up the body, one by the head and the other by the feet, and carried it to the physician's house. They knocked at the door, which was at the bottom of a steep and narrow flight of stairs, that led to his apartment. A maid-servant immediately came down without

even staying for a light, and opening the door asked them what they wanted. 'I will thank you to go and tell your master,' said the tailor, 'that we have brought him a patient, who is very ill, and for whom we request his advice. Stop,' added he, holding out a piece of money in his hand, 'give him this in advance, that he may be assured he will not labour for nothing.' While the servant went back to inform her master, the Jewish physician, of this good news, the tailor and his wife quickly carried the body of the little hunchback upstairs, left him close to the door, and returned home as fast as possible.

In the meantime the servant went and told the physician that a man and a woman were waiting for him at the door, and requested him to go down to see a sick person whom they had brought for that purpose. She then gave him the money she had received from the tailor. 'Bring a light directly,' cried he to the girl, 'and follow me.' Having said this, he ran towards the staircase in such a hurry that he did not wait for the light; and encountering the little hunchback, he gave him such a blow with his foot, that it sent him from the top of the stairs to the bottom; and he had some difficulty to prevent himself from following him. 'Why don't you come with the light?' he called out to the servant. She at last appeared, and they went down stairs. When the physician found that what had rolled downstairs turned out to be a dead man, he was much alarmed at the sight. 'Wretch that I am!' exclaimed he, 'why did I not wait for the light? why did I go down in the dark? I have completely killed the sick man whom they brought to me.'

Notwithstanding the perplexity he was in, he took the precaution to shut his door, for fear that as any one passed along the street they might discover the unfortunate accident, of which

he believed himself to be the cause. He took up the body and carried it into his wife's apartment.

The physician and his wife then consulted together upon the best means of ridding themselves of the body during the night; The wife at length said, 'A thought occurs to me. Let us take the corpse up to the terrace of our house, and let him down the chimney into that of our neighbour's, the Mussalmau.'

This Mussalman was one of the Sultan's purveyors, and it was his office to furnish oil, butter, and all other articles of a similar kind. His warehouse for these things was in his dwelling-house. So they took the little hunchback and carried him to the roof of the house, and, having first fastened a cord under his arms, they let him gently down the chimney into the purveyor's apartment. They managed this so adroitly that he remained standing on his feet against the wall, exactly as if he were alive. They had hardly gone down from the terrace, and retired to their chamber, when the purveyor went into his. He was just returned from a wedding feast, and he had a lantern in his hand. He was very much surprised at seeing, by means of this light, a man standing up in the chimney ; but as he thought it was a thief, he seized hold of a large stick, with which he attacked the hunchback, and gave him many hard blows. The body at last fell down with its face on the ground. Perceiving then that it was a dead man, fear succeeded to rage. 'What have I done,' he exclaimed, 'Alas, I have carried my vengeance too far'. He remained pale and confounded, and imagined he already saw the officers of justice coming to conduct him to his punishment. Collecting his thoughts, however, he took the body of the hunchback upon his shoulders, went out of his chamber, and walked into the

THE ARABIAN NIGHTS

street. There he set it upright against a shop, and having done this, he made the best of his way home again.

A little while before daybreak, a Christian merchant, who was very rich, having passed the night in revelry, at a feast, was just come from home on his way to a bath. When he was at the end of the street, however, he stopped close to the shop against which the Sultan's purveyor had placed the little hunchback and happened to come into contact with the body. At the very first touch it fell directly against the merchant's back. The latter took the hunchback for a robber that was attacking him, and therefore knocked him down with his fist, with which he struck him on the head. He immediately repeated the blows, and began calling out, 'Thief, thief !'

The guard belonging to that quarter of the city came directly on hearing his cries, and seeing that the hunchback was dead, arrested the merchant. He was taken before the judge and was condemned to be hanged ; for the little hunchback was one of the Sultan's jesters and he was sure to be very angry at his death. The executioner, having fastened the cord round the merchant's neck, was just going to draw him up, when the Sultan's purveyor, making his way through the crowd, approached the executioner, and called out, 'Stop, stop, do not be in a hurry ; it is not he who has committed the murder ; I have done it.' The magistrate of the police who attended the execution, immediately questioned the purveyor, who gave him a long and detailed account of the manner in which he had killed the little hunchback ; and he concluded by saying that he had carried the body to the place where the Christian merchant had found it. The magistrate then said to the executioner, 'Let the Christian merchant give and hang this man in his place, since it is evident, by his own confession, that he is the guilty person.' The executioner immediately released the merchant, and put the rope round the

neck of the purveyor. But at the very instant that he was going to complete the punishment, he heard the voice of the Jewish physician, who desired them to stop the execution that instant that he might come and take his place at the foot of the gallows.

'Sir,' said he, as soon as he was come before the judge, 'this man whom you are about to hang does not deserve to die; I alone am the guilty wretch.' He then narrated what he had done the night before.

As soon as the magistrate was convinced that the Jewish physician was the true murderer, he ordered the executioner to seize him and set the purveyor at liberty. The cord was round the neck of the physician, and he had hardly a moment to live, when the voice of the tailor was heard, entreated the executioner not to proceed, while he made his way to the judge and said, 'You have been very near, sir, causing the death of three innocent persons; but if you will have the patience to listen to me, you shall be informed of the true murderer of the hunchback. If his death ought to be expiated by that of another person, mine is the one to be taken.' He then narrated how the hunchback had died and had been left at the door of the physician. 'Let the physician then depart,' said the magistrate, 'and hang the tailor, since he confesses the crime.' When the executioner had set the physician at liberty, he put the cord round the tailor's neck.)

At this moment a messenger arrived from the Sultan, who had just learnt of these strange events, and informed the judge that his master ordered all these accused persons to be brought into his presence.

As soon as they were come into the presence of the Sultan, the judge prostrated himself at his feet, and when he got up he

'detailed all the circumstances. 'Has any one of you,' said the Sultan, 'ever heard a more wonderful adventure than this which has now happened to the hunehbaek, my buffoon?' The Christian merchant, having first prostrated himself so low at the Sultan's feet that his head touched the ground, then spoke as follows:—
 ' Powerful monarch, I think I am acquainted with a still more surprising history than that which you have just heard recited, and, if your Majesty will grant me permission, I will relate it.' The Sultan having permitted him to speak, he began his story in these words:—

THE STORY TOLD BY THE CHRISTIAN MERCHANT.

' Before I begin, sire, the account to which your Majesty has consented to listen, I must, if you please, remark that I did not have the honour of being born in any spot within the limits of your empire. I am a stranger, a native of Cairo in Egypt, and by religion a Christian.' My father was by profession a broker, and had amassed a considerable fortune, which, when he died, he left to me. I followed his example, and pursued the same line of business. In the course of my business I made acquaintance with a young merchant, and, becoming intimate with him, invited him to my house to feast. When the repast was served we sat down to table. The very first morsel he took, I observed that he ate was with his left hand, and I continued all the time to be much astonished at never seeing him make use of his right. I knew not what to think of it. ' From the very first moment,' I said to myself, ' that I have known this merchant, I have always seen him behave with the greatest politeness, and it is impossible that he can act thus out of contempt for me. What can be the reason of his making no use of his right hand?' This matter continued to puzzle extremely.

When the repast was over, and my servants had cleared everything away and left the room, I asked the merchant the reason

of his strange conduct, and he spoke as follows :—‘ I must in the first place inform you that I am a native of Baghdad. My father was extremely rich, and one of the most eminent men in that city. When I grew up, I was struck with the accounts, which many people who had travelled in that country gave of the wonderful and extraordinary things in Egypt, and particularly in Cairo, and when my father died I resolved to go there. I directly employed a large sum of money in the purchase of different sorts of the fine stuffs and manufaetures of Baghdad and Mosul, and began my travels.

When I arrived at Cairo I distributed my goods among various merchants to sell, and it became my habit to pass the morning sometimes with one merchant and sometimes with another.

One Monday, while I was sitting in one of these merchants' shops, whose name was Badruddin, a lady of distinction, followed by a female slave neatly attired, entered the same shop, and sat down close to me. Her external appearance prejudiced me very much in her favour, and excited a great desire in me to know more of her than I did. At length I obtained a glimpse of her face, which completed her conquest over me.

After she had conversed some time with the merchant upon different subjects, she told him that she desired some particular stuff. The merchant showed her what she wished but on his refusal to allow her to take it on credit, she left the shop in great anger.

I then offered to assist her and ordered the merchant to give her the stuff on the security of the goods, which I had entrusted to him to sell. The lady then expressed her obligation to me.

This gave me courage, and I said to her, ‘ Suffer me, then madam, only to see your face, as a return for the favour you say I have done you.’ At these words she turned herself towards me, and, lifting up the muslin which covered her face, she displayed

- Page 195. Urns—round vessels with feet. In some countries urns were used to contain the ashes of the dead.
- ,, 196. Pedestals—a pedestal is the base which supports a pillar or statue.
 Satin—a soft closely-woven silk with a glossy surface.
 Make this precious acquisition—obtain this valuable thing.
- ,, 197. Suddenly a boat appeared—this account resembles in some ways the old Greek tales of Charon, the ferryman who conveyed the souls of the dead across the river Styx to the infernal regions.
 Musk—a strong perfume obtained from the male musk-deer, a hornless deer of Central Asia.
 Amber—a fossil resin of yellowish colour, found chiefly on the shores of the Baltic and Adriatic seas. By friction it becomes strongly electrified. It has a lustre and is used in making ornaments.
- ,, 198. Hath been summoned away by the angel of death—a figurative expression for ‘has died.’
- ,, 199. Unsullied—unstained.
 Tarnish—stain, spot.
- ,, 200. Vault—an underground chamber with an arched roof, supported on pillars if it is big.
 Subdue his inclinations—control his desires.

CHAPTER IX

- ,, 101. Feast of the New Year—this feast occurs in September. It is the chief festival of the Zoroastrian religion and is observed by the Parsis in India.
 Pommel—the high part in the front of a saddle.
- ,, 102. The intrusion of which he had been guilty—his rudeness in entering her apartment without leave. To intrude is to enter a room without the consent of the occupant.

Imparted to me—given to me.

- „ 204. Contracted something of, that enchantment—she has herself also been enchanted because she came on an enchanted horse.
 Of a delicious fragrance—having a very good smell.
- „ 205. Confinement—imprisonment.

CHAPTER X

- „ 206. Olives—the olive tree chiefly grows round the Mediterranean, and is cultivated for its oil as well as its fruit.
- „ 207. Crevice—a small crack or hole in a wall.
- „ 208. Who personated this character—who pretended to be Ali Khoja.
 Replied in the affirmative—said “yes.” *Oj.* replied in the negative ; said ‘No.’
- „ 209. Protest against the testimony—say that the evidence given by the merchants was not true.
 Pronounced so just a sentence—given such a just decision and ordered such a just punishment.